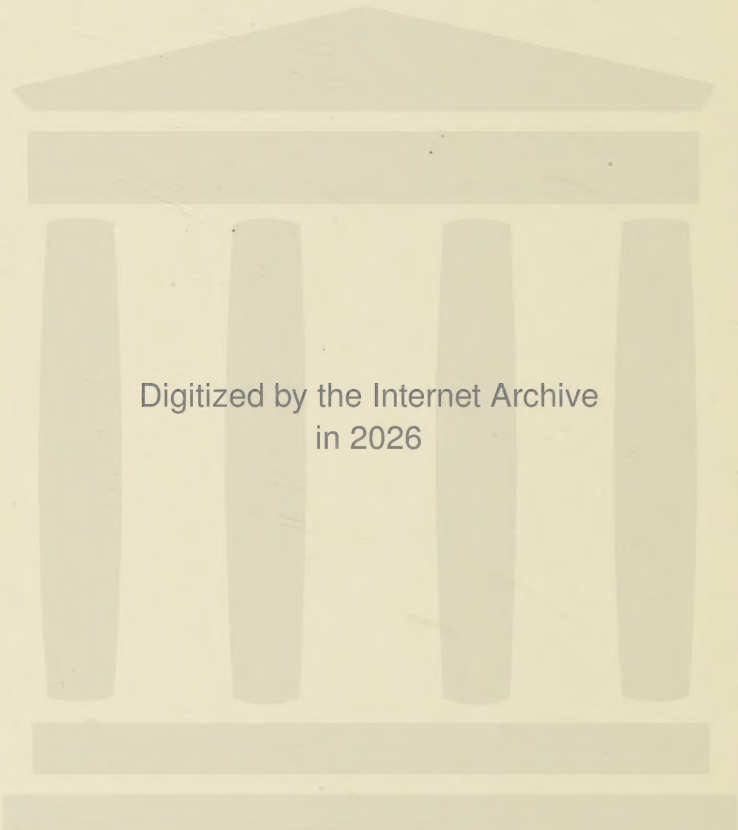
History of the Alleghany Evangelical Lutheran Synod



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HISTORY OF THE ALLEGHANY EVANGELICAL LUTHERAN SYNOD OF PENNSYLVANIA

TOGETHER WITH A TOPICAL HANDBOOK OF THE EVANGELICAL LUTHERAN CHURCH, ITS ANCESTRY, ORIGIN AND DEVELOPMENT

By REV. W. H. BRUCE CARNEY

IN TWO VOLUMES

VOL. I

PUBLISHED BY THE AUTHORITY OF ALLEGHANY SYNOD IN COMMEMORATION OF ITS SEVENTY-FIFTH ANNIVERSARY, AND OF THE QUADRICENTENNIAL OF THE REFORMATION

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"And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel.

"And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."—*Ezra iii, 10, 11.*

FOREWORD

The appearances of works like this mark the dawn of a happier day in the Lutheran Church of America. They are the evidences of an awakening to larger and better things, and are themselves both the expression and the earnest of a new and more virile life in our communities. We have had all too few authors in our ranks. There has been an overplus of modesty, a decrying of publicity, both of which at length we are very properly overcoming. The organic life of the Church is bound to find expression. It owes to the world a forthshadowing. It must live its life uncloistered.

We, too, like the first century folk, are "witnesses of these things." To be sympathetic, and at the same time keen and discriminating witnesses, with the facile pen as well as the fluent voice, is surely worthy of all effort.

Just now there is the special call thrust upon us as a Church by the Luther anniversary for a mobilizing of our history. We need to hew out of its inexhaustibly rich mines material for our own building. Structure stuff for our age is to be had in multiform variety and workableness in the Reformation. It needs restating and adjustment. All efforts of the kind of our author's are, therefore, to be accredited. They have their place. The historic consciousness in recent years has experienced a general quickening. The Church here, too, must fall in line that it may be competent not only as an analyst, but also as an interpreter whose facts are martialed and whose philosophy is unmistaken. The present flux of things makes all the more essential our grasp of a real continuity in our faith and its historic achievements. Lutheran Christianity at least is something more than a Don Quixote sallying forth to some jocund joust at his own sweet will. We have a solid work to do. For the task of it we need all possible light from both past and present. This brings to the front a unique and valuable feature of Mr. W. H. B. Carney's volume. He has vitalized the past by relating it to the present, and dignified our days by making them an outgrowth

of the days and works of the Fathers. It is a marriage not to be forbidden.

The earlier chapters have then a related value in addition to their intrinsic worth. The Alleghany Synod story is, of course, full of fascination. That is because it is a story of human interest. To follow it will be to prove it. As an Alleghany Synod lad, a Somerset County barefoot boy of the seventies, and since that time an admirer of its natural beauties and an interested spectator of its increasing activity and its widening horizon, I congratulate the Synod on its historic accomplishments and on its now accomplished "History." The book will distribute the facts and the facts will do their perfect work. There will be warnings, incentives, and, not least, introductions. Some strong characters have lived and toiled in the rugged fields of the Alleghany Synod. They should be known and honored. We must not forget our own immediate apostles and prophets. The New World as well as the Old has furnished the Lutheran Church with strong souls who also have shared in the mantle of the prophet Elijah.

VICTOR G. A. TRESSLER.

HAMMA DIVINITY SCHOOL,
SPRINGFIELD, OHIO, October 1, 1917.

INTRODUCTION

The work here presented has itself a brief history. In 1887 Alleghany Synod authorized the Rev. Joseph R. Focht to collect the material necessary for a History, to be published in honor of the Synod's Fiftieth Anniversary. To accomplish the task, he visited all the churches of the Synod, consulted Church Records and other available documents, interviewed pastors and laymen, made a diligent search for additional matter in the Minutes of the Pennsylvania Ministerium, in those of the Synods of West Pennsylvania and Alleghany, in the files of the church papers, and in such other sources as the Halle Reports and the MS. autobiography of Father Heyer. He says of his efforts that they were the "five years of the hardest work I ever undertook." "But love for the Church of my fathers back to the Reformation, and the Alleghany Synod on whose territory I was born, impelled me to collect its fragmentary history."

Synod gave him $860 for his splendid service, a very meager reward. The History, of nine hundred closely written foolscap pages, notwithstanding his declining years, is found by the present writer to be accurate and exhaustive. Its style, however, is not without faults, while facts are oftentimes needlessly repeated. The work of preparing the MS. for publication was delegated to the late Rev. Prof. J. W. Richard, D.D., LL.D., of the Theological Seminary, a member of Alleghany Synod. But the delicacy of the task, the lack of interest on the part of Synod, or of funds, prevailed to keep the MS. on the shelves of the Historical Library at Gettysburg for nearly a quarter of a century.

In 1908, the desirability of having a history of the fifty vigorous and historically interesting churches of Somerset County was urged upon the Somerset County Conference by the Rev. A. J. Rudisill, pastor at Berlin. Conference approved of the suggestion. A committee of Revs. W. H. B. Carney, A. J. Rudisill, R. L. Patterson, D.D., E. S. Johnston, D.D., J. S. English, I. Hess Wagner, D.D., and D. S. Kurtz labored for three

years and brought together the material necessary for a large volume. It was to contain a brief summary of the history of the Christian Church in general, sketches and pictures of our pioneer preachers, of the prominent laymen and pastors of the present and the past, with cuts and histories of all church buildings and congregations. The results were gratifying. But again the question of financing the publication seemed difficult, and this MS. was also laid aside, and the pictures assembled, precious heirlooms from many homes, were returned to the owners.

With the coming of the Seventy-fifth Anniversary of Allegheny Synod, the propriety of preparing its history for a volume was urged by the writer, and the same authorized at the Convention of 1914. The author was granted an assistant Editor from each Conference,—Rev. J. F. Seebach, Northeast Conference; Rev. F. R. Wagner, D.D., Juniata Conference (superseded in 1916 when Rev. Wagner was chosen President of Synod, by Rev. W. A. H. Streamer); and Rev. I. Hess Wagner, D.D., Somerset Conference. The results attained were made possible in so brief a time solely because of the storehouse of facts of the early days in the Focht Manuscript History, and because of the hearty co-operation of the pastors under the inspiring leadership of the Conference editors and officers.

The congregational sketches were, with a few exceptions, prepared by the present pastors. In the case of the churches of Somerset County, the present pastors needed only to bring down to date the sketches prepared by the pastors of 1908-1912.

The plan conceived for the Somerset County volume was largely retained, though every part of it was necessarily revised and abridged to make room for the other Conferences. It was necessary to omit some of the pictures of old churches and of the lay people of our congregations. This particular feature had its own peculiar difficulties. Many of the noble pioneers, clerical and lay, have left no available picture behind; photographs of some are treasures too valuable to the possessors to risk in the hands of strangers; some have feared the expense; many of the old photographs were found too poor to make good cuts. But the chief difficulty oftentimes was the question of selection; and many pastors have felt that it were better not to single out any laymen, either by picture or even to receive

mention by name in the sketch of the congregation, lest such a distinction seem to be favoritism and provocative of discord.

With a knowledge of the struggles and the faith of our fathers in the days of smaller things which these congregational histories will set forth, we should rejoice in the privilege of reaping what they sowed, and be stimulated to the undertaking of tasks which may require of us equal strength and devotion.

The design of A Topical Handbook of the Lutheran Church is to enable us, its children, to account for our own generic type of faith, to learn to appreciate more highly our rightful inheritance, and to comprehend more clearly the obligations we owe to our successors. In tracing back our religious ancestry through its main branches to the time and place of its origin, we arrive at Wittenberg and Luther, our great founder and hero. But he, too, must be accounted for. And in following back through the preceding generations which link themselves together successively as causes and effects, we unavoidably but rightly come upon our true Ancestor in the person of the Galilean, in the days of Pontius Pilate. Having in this way satisfied ourselves that Luther was a legitimate and true child of this Teacher, we may the more freely rejoice and fitly abide in our household of faith.

In such a lengthened search for the origin of our family traits and customs, it was necessarily our constant endeavor (as it will also be our source of praise if in a measure we have succeeded) to be clear, interesting and brief. We have aimed to select for discussion, therefore, only those elements of our own church life which have determined the character of our thoughts and actions to-day; and, in addition, those which, though they be without us, are near at hand and vital enough to exercise some felt influence upon our convictions and conduct to-morrow.

The books used in the collecting of the facts herein are such as may be had in the average pastor's library, or be secured for consultation in the libraries of our Seminaries and of the State. Acknowledgment is made of those only which have been of especial help. A few illustrations and references are given of a character to remind us that as our Church is an integral part of all the life of the world, so is its history related to art, and intermingled with other forms of literature, the true en-

shrined in the beautiful, and the past still pulsating through the present.

A special debt of gratitude is due Rev. Prof. Abdel Ross Wentz, Ph.D., for valuable suggestions concerning both material and arrangement; to Rev. Prof. J. A. Singmaster, D.D., for a criticism of Chapter VII; and to Rev. Prof. V. G. A. Tressler, D.D., Ph.D., who also read a portion of the manuscript, and contributed the Foreword.

THE AUTHOR.

GARRETT, PA., October 1, 1917.

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"Since, then, your Majesty and Lordships demand a simple response, I will give one with neither horns nor teeth to this effect. Unless convinced by the testimony of Scripture, or by clear reason—for I believe neither pope nor councils alone, since it is certain they have often erred and contradicted themselves,—having been conquered by the Scriptures referred to and my conscience taken captive by the word of God, I cannot and will not revoke anything, for it is neither safe nor right to act against one's conscience. Here I stand, I cannot do otherwise, God help me. Amen."—*The closing words of the address of Luther at the Diet of Worms, Thursday, April 18, 1521.*

"Bible-loving men have always been liberty-loving men. The Lollards in England, the adherents of Luther in Germany, the followers of Knox in Scotland, the Huguenots of France, the friends of Zwingli in Switerland, Cromwell and his Ironsides, the Waldenses and Albigenses of the Alps—all these were lovers of the Bible, and all these were heroes in liberty's cause. The Pilgrims breathed into the American atmosphere the principles of liberty, and these have gloriously marched through our history ever since; first into the Declaration of Independence, then into our national Constitution, and then, and finally, into the Emancipation Proclamation, the crowning glory of the nation." *David Gregg.*

History of the Alleghany Synod

CHAPTER I

THE CHURCH A PERSECUTED AND OUTLAWED INSTITUTIONS. (30 A.D.-313 A.D.)

First Christian Congregations. The first Christian church was formed of the followers of Jesus Christ at Jerusalem, in the year 30 A.D. Admission was by baptism. The members were converted Jews. It was cared for by the Apostles and deacons. The second congregation was organized at Antioch, Syria, 38 A.D. Its members were Jews and Gentiles. Paul, Barnabas and Silas were leaders here. The missionary journeys of these men among the Gentile nations to the west brought forward the question, Must the Gentiles first become subject to the rites of Moses? To settle this the first Christian Council met in Jerusalem in 52. Paul and Peter took the negative side, and it prevailed. This concession to the Gentiles made it easier to win them to the faith, but estranged the Jews. In the year 70, Jerusalem with its temple was destroyed. With these the Jewish sacrifices there came to an end. The persecution of the Christians by the Jews largely ceased also. The apostles had already penetrated many countries—Asia Minor, Greece and Italy. According to tradition, Spain had been visited also by Paul and James, Egypt by Mark, Ethiopia by Philip, Persia by Thaddeus, India by Thomas, and England by Joseph of Arimathea. By the year 100 all had died, mostly as martyrs. The work of preaching the doctrines and braving the persecutions fell to other leaders—Polycarp, bishop of Smyrna, pupil of St. John (65-155); Ignatius, bishop of Antioch (30-115); Clement of Rome (30-100), Papius, Barnabas and Hermas. As these, the Apostolic Fathers, passed away, other scholars came to the fore—Justin Martyr (110-165); Irenaeus, bishop of Lyons, France (120-

202); Tertullian of Carthage (died 220); Cyprian, his successor (200-257); Origen of Alexandria (185-254). These and others nobly defended the truth against persecutors and defamers, sects and heresies, in schools, pulpits, hovels and palaces.

First Opposition. Sects were rising already in the time of the apostles. Warnings are found in the New Testament. Heresies continued to increase in number, teaching various views concerning the person and work of Jesus, the fall and redemption of man. To combat them, the Church Fathers used the Scriptures, both Old and New Testaments. Many copies were thus made; and the many quotations found in their writings are of value today in making translations. By the end of this period the New Testament, as it is at present, was generally accepted as Holy Scripture, though James, Jude, 2 Peter, 2 and 3 John, Hebrews, and Revelation were not universally acknowledged till some time later. On the contrary, all other writings, gospels, lives of Jesus, etc., however good and valuable, not proven to be of apostolic authorship, were forever shut out of our Holy Bible.

First Creed. Few of the two score or more recognized heretical sects of the first three centuries long survived. One, however, persisted, and, in a modified form, known as Unitarianism, exists among us today. It was Arianism. The leader, Arius, an elder of Alexandria, denied the eternity and divinity of Jesus Christ, holding that Jesus was a creature of God, as are the angels and man; that there was a time when He was not; and that He was not of the *same* divine essence as the Father, but only of *similar* essence. His views were taught at the theological school at Antioch. To settle the dispute of seven years' standing, a council was finally called by Emperor Constantine. It met at Nicæa, 325. One-sixth of all bishops attended—three hundred and nineteen. The results attained are found in the Nicene Creed. One will notice that it emphasizes the points in dispute.

This was the first of the Ecumenical or General Councils, which were called by the emperors, presided over by them, and whose decisions the emperors were to enforce. To the extent that the Church leaders were accredited with a special gift of

truth, the decisions of these councils were accepted and obeyed. They have had, therefore, an important place in fixing doctrines, directing Church organizations, and promoting private morality.

Persecutions. The Christians, boldly proclaiming the resurrection of the body of Jesus, were first of all persecuted by the Sadducees, because this Jewish sect denied such a possibility. Saul was a leader in the party of the Pharisees. This sect was

A MODERN PHARISEE (CENTRAL FIGURE) OF JERUSALEM
At the Jewish Wailing Place, April 5, 1912
Photo by Rev. E. B. Boyer

jealous of the rapid growth of the Church. Stephen and James are the noted martyrs. Saul atoned by suffering martyrdom for his new faith under Nero, the instigator of the first Roman persecution.

This Emperor (54-68) accused the Christians of Rome of set-

ting fire to the city, making them thus the scapegoat for his own insane acts, he himself being blamed for burning it to make room for a new palace, and that he might see what a burning city would look like. In the writings of Tacitus, a Roman historian of the time, we find this account of it: "Christus, the founder of that name, was put to death as a criminal, by Pontius Pilate, Procurator of Judea, in the reign of Tiberius; but the pernicious superstition, repressed for a time, broke out again, not only through Judea, where the mischief originated, but through the city of Rome also, whither all things horrible and disgraceful flow, from all quarters, as to a common receptacle, and where they are encouraged. Accordingly, first those were seized who confessed that they were Christians; next, on their information, a vast multitude was convicted, not so much on the charge of burning the city, as of hating the human race. And in their deaths they were made the subjects of sport; for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses and set afire, and, when day declined, were burned to serve as nocturnal lights."

Domitian (Emperor 81-96) accused the Christians of atheism. Mark, Andrew and Onesimus suffered at this time. Emperor Decian, under a similar charge, forced them to endure loss of property and banishment; many also suffered death.

Pliny, Governor of Bithynia, began to persecute the Christians because they met together for worship. He considered this *contrary to a law which prohibited secret societies*. But he was soon astounded at the number of his subjects who were Christians, of every social grade and of both sexes. He therefore wrote a letter in the year 111 to Trajan, Emperor 98-117, in which he says: The Christians would "assemble on a stated day before dawn and recite responsively a hymn to Christ as God, and bind themselves with a religious vow not to the commission of any crime, but against theft, adultery, robbery, breach of trust, or denial of a deposit when demanded. This over, it was the custom to separate, and again to meet for a meal of an open and innocent nature, which very thing they had ceased to do after my edict in which by your orders I forbade club meetings." The Emperor replied to this letter of inquiry that the Christians were to be let alone, unless the one who prosecutes them is willing to

step out and give his name. If, when they are then convicted, they refuse to pray to the Roman gods, they are to be put to death. This marks the time, therefore, when Christianity was declared a religion forbidden by law; and for the next two hundred years it was treated, with intervals of quiet, by the Roman Government, as an outlawed faith.

The Christians naturally, in those terrible times, grouped themselves into communities. They often held things in common. Hence they were considered clannish. Worship offered to images of heathen gods, in the homes of their neighbors, at the games, and in the temples, caused Christians to remain away from these places. This caused them to be considered unsocial. A Roman worshiped alone, the Christians in meetings. This looked, also, like conspiracy against the government. They refused to offer sacrifices in the heathen temples; hence those who sold animals for sacrifices were angered at their loss of trade; others feared the offended Roman gods would seek revenge on the whole nation. The eating and drinking of the elements of the Lord's Supper, which was celebrated with only the adult believers present, was spoken of by the Romans as a feast in which the Christians killed and ate their own children, drinking their blood. Hence they were guilty of murder. So innocently but unavoidably persecutions continued to be stirred up against them.

During the reign of Emperor Hadrian (117-138), the Christians increased rapidly. They were persecuted, also. False accusers, however, were to be punished. Among the martyrs were two noted bishops. The one, Ignatius, bishop of Antioch, summoned to Rome, said, "God's grain of wheat am I, that I may be ground by the teeth of wild beasts, that I may be turned into the pure bread of God." The other, Simeon, bishop of Jerusalem, successor to St. James, after a cruel scourging, was crucified, at the age of 120 years. He was a cousin of Jesus, as James was His brother.

Marcus Aurelius was a good Emperor (161-180) and a religious man. His book of "Meditations" is on sale everywhere even today. But his deep love for his own faith, Stoicism, made him a bitter enemy of the Christians, whose heroism in facing martyrdom seemed to him nothing but stubbornness and fanati-

cism. During his reign there happened many earthquakes, famines and plagues; and the common people, believing the Roman gods were punishing the nation because the Christian population brought to the temples no sacrifices, approved of the severe measures used. Of the martyrs of this reign, the most noted is Polycarp, bishop of Smyrna, a pupil and successor of St. John. When asked to curse Christ or be burned, he replied, "Eighty and six years have I served Him, and He has done me nothing but good; and how could I curse Him, my Lord and Saviour?" His ashes were buried at Smyrna, in the year 155, and his grave remains a sacred shrine for all Christians to this day.

Justin Martyr suffered death at Rome in 166. The churches at Vienna and Lyons suffered greatly. Of seven known by name of those killed at the latter place, one was Blandina, a delicate slave girl. Thinking to force her to confess that evil was done in the secret Christian meetings, her persecutors roasted her upon a red-hot chair, threw her to wild beasts and finally executed her. Until the end she confessed, "I am a Christian; among us no evil is done." The dead bodies were burned and thrown into the Rhone. The number of Christians at this time is estimated at 500,000.

Under the Emperor Decius (249-251), the persecution extended throughout the Empire and the laws became more severe. Christians were required to appear before a magistrate, renounce their religion and offer sacrifices to the Roman gods, or suffer death. The early decease of this Emperor saved the Church. Drought and pestilence, however, moved several succeeding Emperors to pursue similar measures.

The last persecution, and the severest of all, extending also through the whole Empire, occurred during the reign of Diocletian. Beginning with the year 303, edicts were issued forbidding meetings, ordering churches to be pulled down, the Scriptures to be burned, and depriving all Christians of the rights of citizenship and of holding office. But the day of deliverance arrived at last. In 311, an edict of toleration was proclaimed, and finally, in 313, the Christian religion was granted the same rights throughout the Empire as the Roman had enjoyed.

Conversion of the Emperor. This wonderful event was

brought about by the conversion of the Roman Emperor, Constantine. He had come to see the need of the help of the Christians against his enemies, and also to believe in the providence of their God. The time of his decision is given as 312, while leading his army against a rival Emperor, Maxentius. Looking up at the noonday sky, he saw a flaming cross, and upon it the inscription, "By this sign conquer!" With a Greek cross upon his banner, he defeated his opponent and, returning to Rome, ordered crosses to be placed upon all the public buildings of the city.

Church Membership. Cyprian had written, "Outside of the Church there is no salvation." This may be taken as the then common opinion. *Baptism* was the method of admitting to membership. The most common mode used was immersion. We do not find, however, any special apostolic authority claimed for this mode, nor any belief that the particular mode was essential. Our earliest pictures represent pouring. In the "Teaching of the Twelve," a liturgy assigned to the year 120, and to the churches of Syria, we have the following baptismal instructions:—"And concerning baptism, thus baptize ye: Having first said all these things [the previous chapters contain instruction to the candidate concerning the Commandments, false teachers, etc.], baptize into the name of the Father, and of the Son, and of the Holy Ghost, in living water [probably running water]. But if thou have not living water, baptize into other water; and if thou canst not in cold, then in warm. But if thou have not either, pour out water thrice upon the head into the name of the Father and the Son and the Holy Ghost. But before the baptism, let the baptizer fast, and the baptized, and whatever others can; but thou shalt order the baptized to fast one or two days." From this we see that though immersion in a stream was the common practice, pouring was permitted. But a choice between sprinkling and immersion was first sanctioned *formally* by the Council of Ravenna, 1311, the rarity of adult baptisms favoring it.

Infants as well as adults were baptized from the first, as these quotations show:—"Many, both men and women, remain who were made disciples to Christ from their childhood."—Justin Martyr. "According to the usage of the Church, baptism is given

even to infants. For the Church has received a tradition from the Apostles to give baptism to infants."—Origen. Tertullian opposed it, which proves its practice. Cyprian maintains it as in accord with the faith of the Church that the baptism of infants need not be delayed until their eighth day. The Council of Carthage (252) unanimously condemned the opinion that the baptism should be delayed until the eighth day. Infant baptism, in the churches of the Roman Empire, was the universal custom from the age of Constantine till after the Reformation, the practice of the Albigenses alone excepted.

Single immersion was not used prior to the year 375. The Council of Toledo, 633, decided it was a proper mode. In 692, however, the Eunomians were condemned for practicing a single backward motion. The re-introduction of this mode in modern times is credited to Thomas Muenzer, in 1522.

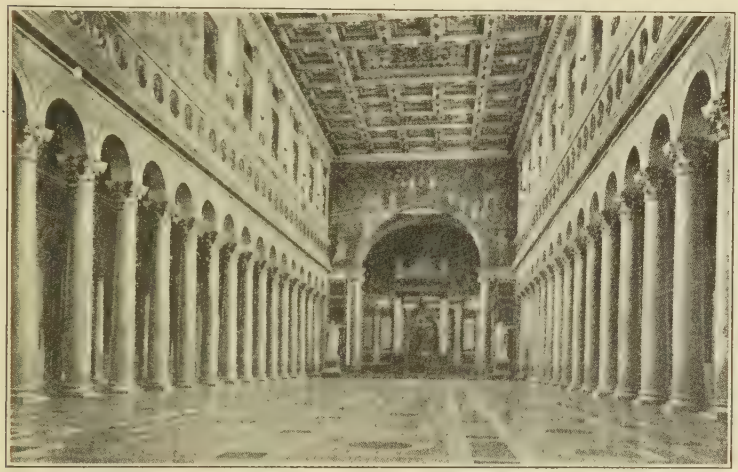
Immersion is the mode used today by the Greek Catholic, Nestorian, Armenian and Coptic Churches, while the Roman Catholic and most Protestants practice either pouring or sprinkling.

Baptisms were performed at first in streams and in the homes, and later also in the churches. At the latter place, a large font was placed outside the church, or in the vestibule near the door. As the custom grew of having special days for this rite, a building separate from the church was erected, called a baptistery, the first one dating from the end of the fourth century. In these a pool was sometimes made in which the candidates would immerse themselves. Having come out of the water, white clothing was put on. From this custom, Pentecost, which was a favored day, came to have its now common name, Whitsunday, meaning *"White* Sunday."

Houses of Worship. At first private houses were used to worship in. At Ephesus, Paul preached in a school-room. (Acts 19:9.) The early churches were copied after the basilika, the court and exchange house. Hence they were rectangular. The interior of the larger ones was divided lengthwise by two rows of pillars into a nave and the two side aisles. The east end was recessed for the bishop, clergy and the choir. Members occupied the main floor, visitors the gallery. Many of these early churches were large. A part of the original Church of Bethle-

hem, begun in 330, still stands, the oldest Christian building in the world.

Mode of Worship. At the entrance of the church stood a laver of water, a custom borrowed from the Jewish idea of cleansing, in which, on entering, members washed their hands. This idea, in a changed form, survives in the "holy water" found in some churches. The following description of a Sunday service



THE BASILIKA OF ST. PAUL'S, ROME

This church dates from 1854. The arch across the nave, whose face depicts the four and twenty elders worshiping Christ, was saved from the former building, dating from the time of Constantine, and destroyed by fire 1823. Beneath the floor here lies part of the body of St. Paul.

is from Justin Martyr's "First Apology" (Chap. 67), or defense of the Christians, and addressed to the Emperor: "On Sunday all who live in cities or in the country gather together to one place, and the Memoirs of the Apostles [*i. e.*, the Gospels], or the books of the Prophets, are read as long as time permits. Then, when the reader has ended, the president, in a discourse, instructs and exhorts to the imitation of these glorious examples. Then we all rise together and send upwards our prayer; bread and wine and water are brought and the president [*i. e.*, bishop, pastor] offers prayers and thanksgivings according to his ability. The congregation assents by saying Amen; (compare 1 Cor.

14 : 16) and there is a distribution to each one present of the consecrated things; and to those who are absent a portion is sent by the deacons. And they who are well-to-do and willing, give what each thinks fit, and the collected gifts are deposited with the president, who succors with them the widows and orphans, and those who through sickness or any other cause are in want, and those who are in bonds, and the strangers sojourning among us, in short, all who are in need." Tertullian writes (190-220):— "We do not go to the table until we have first tasted of prayer to God; we eat as much as satisfies the hungry; we drink as much as is profitable for the chaste. We satisfy ourselves as those who remember that during the night also God is to be worshipped; we converse as those who know that God hears them. After water for the hands and lights are brought, each one is called upon to praise God, either from the Holy Scriptures or of his own mind; hence it is proved how much he has drunken. As the feast began, so it is closed with prayer. Thence we separate, not into bands for violence, nor for roaming the streets, but to take the same care of our modesty and chastity as if we had been at a place of instruction rather than at a banquet."

A principal part of the service was the reading of the Scriptures, Old and later also New Testament lessons, the congregation standing during the reading. At first the lessons were chosen at random. But by the end of the second century, fixed tables of lessons for the sacred Festivals were adopted, and by the sixth century for every Sunday. By this means the chief doctrines of Christ were better emphasized, and uniformity among the different congregations established. Thus the so-called "Church Year" practice arose.

Frequent mention is made of prayer in the extracts given. They seem to indicate free prayer. Prayers were also read, as appears from the liturgy, "The Teaching of the Twelve." Both kneeling and standing postures were permitted.

Prayers were followed by Psalms and hymns. Singing was a part of the Jewish worship, the Psalms 113-118 being used at the Passover Feast. Paul refers to both heathen and Christian hymns. (See Acts 17 : 28; Col. 3 : 16; 1 Cor. 14 : 15.) The Gloria in Excelsis, the Magnificat of Mary, the Song of Elizabeth, and the Nunc Dimittis of Simeon early came into use. The

earliest known Christian hymn not found in the Bible is credited to Clement of Alexandria about the year 200, and begins:

"Shepherd of tender youth,
Guiding in love and truth
Through devious ways;
Christ, our triumphant King,
We come Thy name to sing;
Hither our children bring
To shout Thy praise."

The sermon was usually expository. It was succeeded by the General Prayer and the Kiss of Peace. The words of the Institution, the Lord's Prayer, Exhortation, and Celebration of the Lord's Supper followed. A hymn and a thanksgiving, the congregation kneeling, concluded the service. The Lord's Supper was observed each Sunday. Bread, wine and water were used, the latter to weaken the wine, which was likely fermented. This mingling also recalled the blood and water from the pierced side of Christ. "The most common representation of the Lord's Supper was as the means of a spiritual, corporeal communion with Christ."—Neander. The writings of the time set forth that to the partaker it was a sacrament, not a sacrifice, in which Christ was really present and received. Non-members and catechumens were dismissed before the Lord's Supper was celebrated, and from the Latin word for *sent away,* we get the word *mass,* still used for a Communion Service.

The "common meal" spoken of by Tertullian was the Love Feast. At first it was observed daily, later on Sundays and holy days, at first in connection with the Lord's Supper, later separate from it. The tendency to misuse is seen and rebuked by Paul. (1 Cor. 11:18-34.) Its abuse led to its being condemned by Augustine and Ambrose, and the custom was finally forbidden by the Councils of Carthage and Laodicea in the fifth century.

Sunday. Very early holy days, at first Easter, later Pentecost, Epiphany and others, commemorating chief events in the life of Christ, were observed by the Church. The weekly day for rest and worship was at first the Sabbath, the converts being Jews. However, there are instances already in the days of the apostles of the observance of the Lord's Day, or Sunday. (John

20:19, 26; Acts 2:1; 20:7; 1 Cor. 16:1, 2; Rev. 1:10.) Later Sunday took the place of the Seventh day entirely.

Justin Martyr writes, in his "Apology to Antonius Pius," 138 A.D., "But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world, and Jesus Christ, our Saviour, on the same day rose from the dead."

For a while, the Lord's Day was kept by the Roman Christians as a fast day. Tertullian tells us that the Christians put "off even their business on the Lord's Day, lest they might give place to the devil."

The first law requiring such rest dates from 321, an edict of Constantine, the converted Roman Emperor:—"Let all magistrates and people of the city, and all who work as artisans, rest on the memorable day of the sun." The "sowing of corn and planting of vines" was permitted the farmers, if necessary to take advantage of the best weather. In 325, he forbade courts to meet except for freeing slaves. In 387, a decree was issued calling Sunday the "Lord's Day"; and in 392, another decree forbade all exhibitions and games that might keep people from attending church services. By a similar decree in 425, public games were forbidden on Church holidays also, Christmas, Epiphany, Good Friday, Easter and Pentecost being such at that time.

The Church Council of Laodicea (363) forbade ordinary work; one in 538, urged cessation of agricultural work, and in the ninth century Pope Leo repealed the exception allowed in the law of the Emperor of 321. Sunday has since been well fortified by laws, and is observed by practically all Christian peoples.

Church Customs. (1) **Confirmation.** By the time that adult baptism had become largely superseded by that of infants, the font again came into favor and was put back into the churches. The questions were answered for the child by parents or sponsors. Confirmation and anointing with oil immediately followed. For a period, also, it was customary to give the child communion, in the belief that this was beneficial to both body and soul.

(2) **Anointing.** In addition to the use of oil at baptisms it was also used upon the sick. Tertullian states that Proculus thus

anointed and healed Severus. It was decided in the third century that, although anyone might use the oil, none but a bishop might prepare it. In the fifth century, it was decided that none but the priests should use it. By the twelfth century, the idea of healing the body had given way to that of a preparation for death. The Council of the Vatican (1870) made it one of the "Seven Sacraments" under the name of "Extreme Unction." The Waldenses, however, used it in its original intent. As a means of healing, its use has again been revived by some Protestant denominations.

(3) **Salutation.** The Kiss of Peace, a Jewish mode of salutation, was enjoined upon the early Christians. (Rom. 16:16; 1 Pet. 5:14.) It was bestowed by the bishop upon the newly baptized members and the newly ordained elders and bishops. In the Sunday service it was observed, also. "Prayers having ended, we salute one another with a kiss."—Justin Martyr.

The practice still survives in the Coptic Church, and to some extent in the Russian. Says Dean Stanley, in "Christian Institutions," "In the Latin Church it was continued till the close of the thirteenth century, and then transferred to the close of the service." In its place was then substituted a piece of altar furniture called the Pax [Peace]. This was handed to the deacon with the words, "Peace to thee and the Church!" The idea survives in the Lutheran "Common Service," in the sentence, "The peace of the Lord be with you always," used in "The Holy Communion." In others it is conserved in a benediction at the close of the sermon, or of the service, or in a prayer, and perhaps is the source of our "Depart in peace," the usual direction given to leave the altar.

(4) **Veils.** The wearing of a veil or head-covering in service by the women is observed also by a few Christians to-day. As in the days of the apostles, so do certain women yet wear veils also in public, a sign of fidelity and subjection to their husbands. (1 Cor. 11:1-16.) We find Tertullian and Clement of Alexandria urging the continuance of the custom, and others, as Cyprian, arguing against the same, since it continued to be a custom of the heathen women, and hence did not distinguish the Christians from the latter.

(5) **Foot-washing.** The washing of the feet of the disciples by the Lord Jesus was understood by the post-Apostolic Church as required of it, the name *Maundy* Thursday, the Thursday of Passion Week, getting its name *Maundy* from the *mandate*, or command, of Christ. For a while it was observed. The Council of Elvira, 304, forbade it, that of Toledo, 694, required it. "But it nowhere became a general, public, solemn, churchly act." (See Article "Foot-washing," in Schaff-Herzog Encyclopedia.)

A VEILED WOMAN OF THE CITY OF ALGIERS

Photo by Rev. E. B. Bover, 1912

It is still performed by the Pope, the Greek Patriarchs, the rulers of Austria, Bavaria and Spain, the subjects being twelve poor men invited for the purpose, or twelve priests; and also by some Protestant denominations.

(6) **Fasting.** The belief that with food evil spirits enter the body is very old. Hence abstinence from food would assist in becoming fit for intercourse with God. The Jews fasted, observing Thursday and Monday. In memory of the selling and crucifixion of Jesus, Wednesday and Friday were observed by the Christians, at first voluntarily, later obligatorily. In the West, Saturday also came to be observed. When three days proved too

much, Wednesday was given up. As it was a sign of sorrow, fasting was forbidden on Sunday, and between Easter and Pentecost, which days were looked upon as times of gladness, because of the resurrection. As Easter was the first feast day, the period for fasting, observed already in the second century, was previous to this. At first the Easter fast embraced the Saturday before, then two days, then forty hours. During the last great period of persecution (300-311), the time was extended to forty days. This custom of observing the forty days before Easter became fixed in the seventh century, and is kept today by both Roman and Greek Catholics and some Protestant churches. In addition, a fast was kept before Advent, before Epiphany, on the Ember Days, and, in the Greek Church, still other seasons. As the Ember Days occur quarterly, before Easter, Pentecost, September 14th and December 13th, the fast was meant as a prayer for blessings on the seasons and on the harvests. The rules of fasting of the Roman Church have become lax. In the early Church, to fast meant to eat only the evening meal, which consisted of bread, salt and water, the food thus saved being given to the poor. Later, fruits and eggs, then fish and poultry, were allowed, flesh and wine alone being forbidden. At present, Lent, the Ember Days, and one weekly fast day, are observed by the Roman Church, by abstinence from meat, those under twenty-one or over sixty being exempt, the only absolute requirement being to do without even water, from midnight until one has communed that day. Rules among the Greek Catholics are more exacting. Among strict Protestants, Lent is kept by refraining from public amusements and weddings, Fridays and Ember Days being also observed. Germany has several national fast days, the Wednesday before the last Sunday after Trinity being the most generally observed.

(7) **Faith Healing.** The practice of faith healing continued after the time of the apostles, according to the following testimony of Irenæus:—"That some cast out demons is a matter that cannot be called in question, since it is attested by the experience of those who have thus been delivered and are now in the Church. Others still heal the sick by laying hands upon them and they are made whole again." This custom apparently was

not common, nor did it long continue. If we, therefore, without means fail to heal the sick, those of long ago must share with us the blame; for they have failed to hand down to us such faith and examples of its practice.

(8) **Pastoral Support.** The gifts that were distributed by the early Church were given to the poor and to the pastors. These latter also pursued some occupation, a trade, farming, keeping a store, or holding a salaried government office. Cyprian seems to be the first to urge that pastors should give their entire time to pastoral duties. Some centuries later in the West, then in the East, the Church required all such to depend solely upon the congregations for their support.

Church Schools. The leaders of the early Church were among the best men of the time, well gifted and highly educated. There existed a famous school at Alexandria conducted by Philo (b. 20 B.C., died 42 A.D.), a Jewish philosopher, which became the first one to have a direct relationship to the Church. To reconcile the Old Testament to Greek philosophy, Philo had resorted to an allegorical interpretation of the former. Here the "Wisdom of Solomon" was probably written, its object being to commend the theology of this school to the Jews of Palestine. Here also the other "Apocryphal Books" were admitted as Scriptural. Clement of Alexander (150-216?) and Origen applied Philo's method of explaining Scripture to the New Testament writings. The course of study required here of catechumens developed into a period of three years, covering the Holy Scriptures, the Creed and the Sacraments. The second school, a rival and opponent of that of Alexandria, was founded at Antioch, Syria, in 270. Justin Martyr and Tatian (110-172) had what would now be called private schools.

The sects of the Church differed from it and from each other, many points still argued, others long forgotten, being the cause of the divisions. The Fathers discussed the subjects of God, Christ, the Spirit, the soul, heaven and hell, and others of similar character, so fully and differently that there has been little written or spoken since that is really new. Origen alone is said to be the author of 6,000 rolls, or chapters, on philosophy and religion.

He employed, during a part of his life, fourteen writers who took down what he dictated, in shorthand and longhand; and in addition, a number of girls who made copies for distribution.

Discipline. Church discipline was naturally severe. Excommunication, the putting of one out of the Church, and equivalent to shutting on them the door of heaven, a Jewish form of dealing with the unfaithful, was frequently visited upon wrong-doers, but especially upon those who, even under persecution, denied Christ, or gave up portions of the Scriptures. Persons under discipline were admitted to a room near the door along with the catechumens, those under instruction for membership. If penitents, that is nearly restored, they were assigned special seats in the main room, and underwent in this way public humiliation, the length of which was determined by the clergy. From this originated the custom of "doing penance" and of rendering "satisfaction."

Government. As to the government of the Church, and the choosing and ordaining of pastors, the Master left no rule. The Jerusalem congregation soon chose deacons to care for its benevolent work. (Acts, Chap. 6.) The office of elder existed in the Jewish Synagogue. We find them in early Christian congregations and their duties stated. (Acts 20: 17ff.; 1 Tim. 3; Titus 1.) Bishops also are mentioned. Was a bishop a third officer, higher and different by virtue of his office? or one of the elders, chosen perhaps by the others, to be "President" or bishop but of equal rank with the other elders? The question is still unsettled. The word *bishop* is from the Greek *episkopos,* meaning *overseer,* from which comes *episcopal.* The Greek for *elder* is *presbuteros,* from which comes *presbyterian.*

The Roman Catholic Church is the most extreme of those who hold the first view. They teach that the apostles ordained bishops, who thereby received special authority and special grace, ordination being a sacrament; that without bishops there cannot be a church, any more than without Sacraments; that as the Master made Peter the head of the apostles, and Peter became bishop of Rome, that the succeeding bishops of Rome, or popes, are at the head of all the Church; and that other bishops must be ordained

by the popes, or by their authority. This line of ordinations from Peter down is called the "Apostolic Succession," or "Historic Episcopate."

The present Greek Orthodox Church agrees that the episcopal system is of divine authority; that a bishop in ordination receives a special blessing; that the bishop of Rome, as well as that of Constantinople, can trace his ordination through bishops directly to the Apostles; and that ordination by a bishop is necessary to make one a lawful priest. But they assert that the bishops of Constantinople, Antioch (Syria), Alexandria, and Jerusalem have always been and still are of equal rank and dignity with the pope, or bishop of Rome.

The Episcopal Church is divided into the High and the Low, or Broad views. The former agrees with the Catholic in the Apostolic Succession, but denies that the pope is superior to other bishops, denies his infallibility (that is, that when he speaks as pope, God prevents his making any mistakes), and denies that ordination is a sacrament. The Low Church view is that the system of bishops is not necessary for the existence of the Church, but only for its well-being. It is only one of several proper methods of church government, though the most practical and best.

Most other Protestant churches accept this last view. Some have, for merely practical reasons, a Presiding Elder, Bishop or Superintendent over the Pastors. Some others have pastors only, and answerable only to the congregations who call and ordain them.

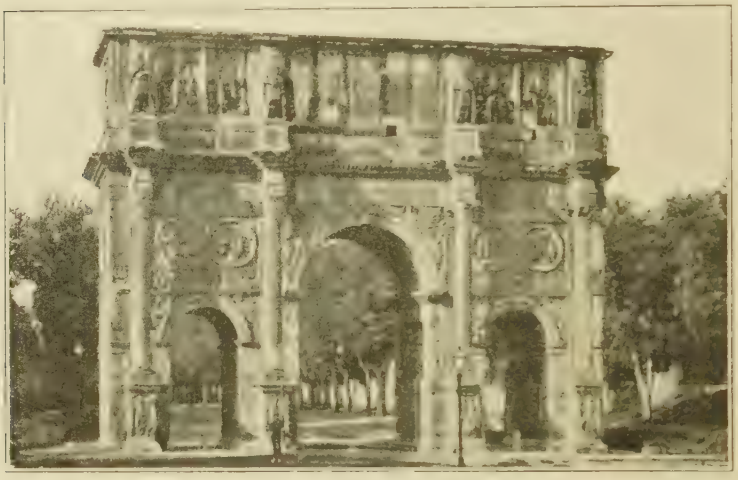
The Catacombs. Near the city of Rome are halls and rooms cut out of the rock, underground, extending from 600 to 700 miles in length. In these catacombs the Christians sought refuge from persecutors. Here they came to worship, here they deposited their dead. In those of St. Sebastian alone, it is claimed, rest the remains of 174,000 martyrs; and this is not the entire number of those who gave their life for their faith during those terrible years. With the corpses were deposited articles showing their faith in a resurrection of the body. On the walls they engraved triumphant epitaphs, such as, "He sleeps in hope"; "He went to God"; "Not lost, but gone before"; "He departed

in peace." These are a marked contrast to such as were used on the non-Christian graves of the time; for example, "I was not, I am, I shall not be"; "Here I lie in darkness, unhappy girl." The Christians also cut into the rock and painted thereon figures of the fish, anchor, lyre, dove, etc., symbols of their faith and secret signs among them of membership and fellowship, our earliest Christian art. One of the most interesting paintings is a picture of the baptism of Christ, our earliest known portrait of Him, and of the mode of baptism. Christ is represented as standing in the water and John on the bank, who pours water on the head of the Lamb of God, likely the mode used at that time in Rome.

These symbols were early used in their churches. Of them, that of the cross among others has survived. The sign of the cross was most commonly used as the pass sign to their secret meetings. It came to be made by the pastor upon the forehead of the subject at baptism; for themselves, in times of great danger, on arising in the morning, and to its use much value was later ascribed. The place of honor given the cross by Constantine helped to make it popular as a form of decoration, and crosses of wood and stone soon were placed in the churches for this purpose. Like representations are found on early Christian sarcophagi. (See "The Life of Christ in Art," Farrar, p. 306.)

Triumphal Arches. Two of these stand in the heart of Rome yet to-day. That of Titus celebrates the destruction of Jerusalem, the dispersing of the Christians, the massacre of the Jews, the looting of the Temple, and the carrying away of the seven branched candlestick and the sacred vessels, by the Romans. The prophecy of Christ concerning the City of the Jews was fulfilled. The other arch is that of Constantine. It celebrates the victory of Christianity over this same Roman world and heathen religions. For its followers the furnace had been made sevenfold hot. There was the cross, the sword, the pile of fagots, the wild beasts, social ostracism, political injustice, temporal wrongs. But the Emperor finally saw one walking with them in the flames like unto the Son of God, and realized that no arm of flesh, however strong, could conquer that company. The Roman Empire had been turned upside down by the Man of

Galilee and His humble followers. The Christians, estimated then at 10,000,000, one-twentieth of the population of the Empire, scattered throughout Italy, France, Spain, Greece, Western Asia and Africa, had come into possession of the greatest throne of the age. They had been kept purified in life and doctrine under trial and cemented together by oppression. The



ARCH OF CONSTANTINE

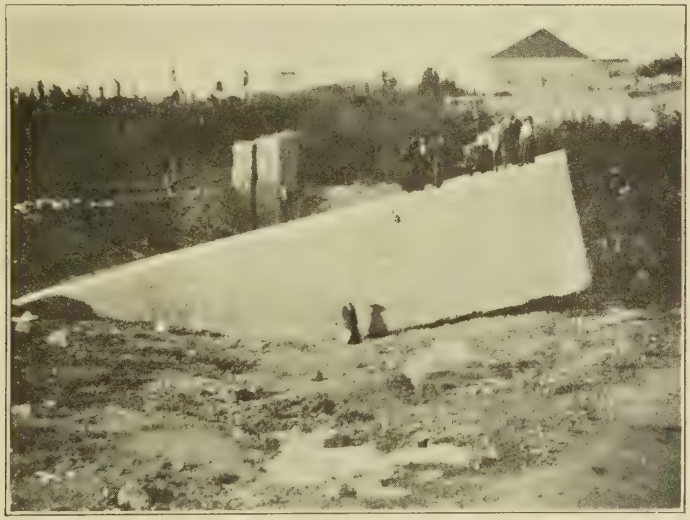
This monument, the most beautiful of the Roman arches, is decorated in part by portions of a former arch of Titus appropriated by Constantine. The reference in the INSCRIPTION to the Emperor's new religion, Christianity, is vague, due no doubt to the desire not to become unpopular on account of it. It states that the Emperor delivered the nation from a tyrant, "through the greatness of his genius and the *inspiration of God.*"

Church then entered upon the new era of royal favor, popularity, prosperity, and political power. We shall see how the Church became too weak for her new place in the world, and lost the beauty, innocence, and influence of the years of her childhood, to be restored again to these by great reformers, through a baptism of fire and blood, and to undertake again to "Go into all the world."

CHAPTER II

THE DETERIORATION AND DIVISION OF THE CHURCH (313-1053)

Heathenism Outlawed. The conversion of the Emperor Constantine was a great gain to the Christian cause, an epoch in the history of the world. The Emperor, though his famous edict of 313, which gave the Christians equal rights with the heathen, was based upon the sacred rights of conscience, soon began to show marked favoritism to his new faith. Heathen practices



STONE OF BAALBEC

The temples at Baalbec were among the wonders of the world. They date from 218-222 A. D. The sun, Jupiter and Bacchus were objects worshiped here. A row of the 75-foot columns of the Temple of the Sun, one-half mile distant, is visible at the top of the picture. The ruins are remarkable for both exquisite carving and immense size. The stone in the foreground was never moved from the limestone quarry. Its dimensions are 14 x 15 x 70 feet. Three stones, 13 x 13 x 64 feet are in the walls of the Temple of Bacchus, twenty feet above the ground, the largest stones ever used in any building. False worship ceased here under Constantine.

Photo by Rev. E. B. Boyer

which involved sorcery, magic and immorality were suppressed by law. But any person who has seen at first hand, or even in picture, the present-day ruins of heathen temples along the Nile

(see cut of Temple at Luxor, page 39), at Baalbec, in Greece, and Italy, will understand that the change to the new faith would be bitterly contested. Julian, Emperor 361-363, led the last effort to re-enthrone Jupiter and Athena and their lesser kin to the heavens. He also set the Jews to rebuild the temple at Jerusalem. The workmen were driven off by flames, thought to be miraculously kindled, coming out of the vaults. Christian schools were forbidden and divisions encouraged. The brevity of his reign saved the Church. Gratian, Emperor 375-383, openly opposed the ancient heathenism. He

STATUETTE OF ATHENA (MINERVA) IN THE ATHENS MUSEUM

A miniature copy by Pheidias of his mammoth statue which stood in the Parthenon, Acropolis, Athens.

refused to create a new high priest, and took away the special rights and means of support of the others. Theodosius (379-395) began to order heathen temples destroyed and the adherents persecuted. The tide had turned fully, at last. Heathen rites finally ceased in the city of Rome when captured by Alaric, 410, the temples being destroyed and the families of wealth and influence that had supported them being scattered. Justinian (527-565) closed the last great temples in the Empire, those of Isis

at Philae, Egypt, built 350 B.C., and of Ammon in the Libyan Desert; and the last great heathen school, the new Platonic, at Athens, 529. But worship of images in homes persisted until the ninth century in the mountains of southern Greece.

The Empire Divided. Constantine, annoyed by the ungracious conduct toward him of leading people of Rome who still worshipped the ancient deities, and desirous of living nearer the center of the Empire, moved to Constantinople, named in his honor, in 330. At his death, 337, the Empire was divided into an Eastern and a Western, ruled by two sons. This was an important event for the Church. The West, ofttimes without an Emperor of its own and ruled from far-away Constantinople, entered upon a distinct history of momentous consequences. The differences between the Greeks and Romans were emphasized, politically, socially and religiously, and there resulted a division of Christendom into an Eastern and a Western Church.

Rome Captured. Along the Danube at this time were living tribes known as Goths. Ulfilas, a noted missionary and bishop among them, of the Arian faith, reduced their language to writing, translated the Bible into it, omitting the Books of Samuel and Kings, lest the stories of the wars there of the Israelites should incite the restless spirit of these people. But in vain the precaution. Pressed on the east by other westward-moving tribes, and desirous of pillage, they moved westward, driving other tribes ahead of them. Rome was taken and sacked in 410 under Alaric. The Goths, taught to believe that they were fulfilling prophecy as given in Rev. 17 and 18, destroyed the temples, but spared the churches. Odoacer, with other Germanic tribes, conquered the city in 476, only to yield to the East Goths, under Theodoric, in 493, whose kingdom was destroyed in turn by Emperor Justinian (554), who made Italy again a part of the Eastern Empire. In 568, the Longobards, another German tribe, took Rome. These last left their name to a part of North Italy—Lombardy,—and to this day traces of the Germanic blood may be seen in the blue eyes and light hair of the inhabitants there. When their king gave up Arianism, Pope Gregory I crowned him with the Iron Crown, so called because there was wrought

into it what was considered a nail from the cross of Christ. This crown was taken from them by the great French King, Charlemagne, in 774, and given to the pope, who henceforth wore a triple crown, ruler of earth, heaven and hell. These were "dark ages" indeed. The lamps of civilization and religion burned uncertain and low. But they were not extinguished.

Rome Spared. Other countries besides Italy were struggling for their political and religious existence. An army of 700,000 pagan Huns under Attila made their way into France. They were defeated at Chalons, in 451. When they invaded Italy the next year, Pope Leo I (440-461) persuaded them to spare Rome. They returned north of the Danube. In the Providence of God, Christianity, such as it was, and the Germanic blood, were thus spared to dominate Western Europe, and to people America.

The Temple Vessels Lost. When the Arian Vandals invaded from Africa, this same pope prevailed upon them also to spare Rome. Among the shiploads of goods carried off, however, were the golden Candlestick and the other sacred vessels from the temple at Jerusalem, which were brought to Rome by Titus in 70. These ancient and precious relics were later secured by Justinian, taken to Constantinople, and then placed in Jerusalem again. Since that time, knowledge of the Candlestick, like the Ark, which was missing already three hundred years before Christ, has been hidden or entirely lost.

Leaders. Among the Church leaders of this period were some men famous yet to-day. Chrysostom of Constantinople (347-407), was a preacher and expositor; Ambrose, bishop of Milan (340-397), encouraged music as a means of combating Arianism. The *Gloria in Excelsis, Te Deum, Holy, Holy, Holy,* and others which emphasized the Trinity, were much used. Jerome (340-420), weary of the wars, retired to a monastery in Bethlehem where he lies buried. Here he translated the Bible from the Old Latin and Hebrew into the Latin of his day, his version, the Vulgate, being the basis of all Catholic translations since. Augustine (354-430), is one of the greatest writers of all

times. His chief works are "Confessions," and the "City of God." In this latter he tries to justify God in allowing Rome, the Eternal City, to fall into the hands of Alaric the Goth. Augustine taught predestination, irresistible grace, that unbaptized infants are lost, the existence of purgatory, the value of prayers for the dead, apparitions of the dead, the literal resurrection of the body, that Rome was the center of Church authority, that the three highest grades of the clergy, from bishops up, should not marry, that the religion of a State should be determined by the ruler thereof, and other doctrines discussed and in part accepted to-day. He greatly influenced Calvin and Luther, the latter saying that he owed more to him than to any other writer.

Controversies. Pelagius, a British monk, coming to Rome, thought the low morality of the priests' lives was due to their belief in predestination. He taught the freedom of man's will and full human responsibility and power in salvation.

Besides the Arian and the Pelagian Controversies, there was the Nestorian. Nestorius taught that Christ had two separate natures and wills. Condemned by the Third Ecumenical Council, Ephesus, 431, missionaries carried his doctrines to the Far East. The teachings of Nestorius may be found among the Copts, Jacobites and Abyssinians yet to-day.

Creeds. The presence of Arian Goths and Vandals in Italy, France, Spain and Northern Africa led the Orthodox party to formulate creeds. At the second Ecumenical Council, Constantinople, 381, the third article of the Nicene Creed, which asserts the divinity of the Holy Ghost, was added. At Toledo, Spain, 589, a Council added to the phrase "proceedeth from the Father," the words "and the Son." This change the Eastern Churches refused to accept, and became one of the causes of the division later of the Church into Roman Catholic and Greek Orthodox.

The Athanasian Creed arose, probably during the Arian controversy, in France. It is much like the Nicene.

The Apostles' Creed was a development of Matt. 28 : 19, the baptismal requirement. In its present form it comes also from France, as early as the fifth century.

Monks and Monasteries. Justifying their desire for living apart from the world by such Scripture as Matt. 19 : 21 and Luke 14 : 26, that by contemplation they might become more holy and escape also the wars and controversies of the time, many persons withdrew to the solitude of caves and deserts. The mild climate of the East especially favored such a life. Famous among these persons is St. Anthony of Thebes, born 251. But he and others found that temptations could not easily be left behind. St. Simeon, surnamed Stylites because he made his home for thirty-six years upon the top of a pillar which he had raised to the height of fifty feet, is one of those who, like the Hindu "holy men," added special bodily punishments to retirement. His aspirations are described by Tennyson in a poem named for him.

About such monks and hermits, admirers and students took up residence, and monasteries thus came into existence. In the colder climate of Europe, such a community life was more often directly instituted. "Monte Casino," on the Apennines, founded by St. Benedict, is the theme of a poem by Longfellow. Iona, the home and burial place of Columba, a little island west of Mull, west coast of Scotland, was for centuries holy ground, its monastery visited by pilgrims from all parts of Europe, its cemetery the burial place of sixty Irish, Scottish, Danish and Norwegian kings.

The great lawgiver for the monastery life was St. Benedict. He established the rules of poverty, chastity, and obedience to the superiors. Agriculture was followed and taught the people living near. Books, especially the Bible, were copied and often beautifully illustrated by hand. Schools were founded, some of which developed into universities. They received gifts from the rich and with them ministered to the poor. They were thus centers of comfort and light during the "dark ages," and an inspiration of hope for better things in the brighter days to follow.

Missions in France. But it was found necessary to do more than write books, form creeds, or seek a monastery life. The going "into all the world" had to be continued that the Church might prosper. The frontier of heathenism was thus to be pushed

back, slowly but surely, as the centuries rolled on, in obedience to the Lord's command.

France, the mission field of Irenaeus, pupil of Polycarp, furnished many Christian martyrs in the days of the Roman persecutions. But paganism and Arianism had obliterated the great bishop's work. A crusade against heathenism there was conducted by Martin of Tours (?-396), who as a soldier missionary destroyed idols, groves and temples.

King Clovis (466-511), influenced by his Christian wife, Clotilda, of Burgundy, made a vow as Constantine had done. His prayer being answered, he received on Christmas, 496, Christian baptism, as did also the army he had conquered. The state of his heart is shown by the following incident. When listening to the story of the crucifixion of Christ, he interrupted the missionary with, "Had I been there with my brave Franks, I would have avenged his wrongs!"

Missions in Great Britain. England first of the British Isles received the knowledge of the Saviour, legend says, from Joseph of Arimathea. We know that a Council held at Arles, France, in 316, was attended by three English bishops, of London, York and Lincoln. When the Roman soldiers were called back to Italy to fight the Goths, 410, many of whom undoubtedly were Christians, the heathen Picts and Scots invaded from the north, and drove the British into Wales and Cornwall. The Angles, Saxons and Danes, Germanic heathen tribes from the Baltic shores, completed the work of driving out Christianity with the remaining British.

Some of the Island's fair-haired, blue-eyed people were captured and exposed for sale in Rome. Gregory, a monk, on asking who they were, was told they were Angles. "Not Angles," said he, "but angels!" He wished to go to England as a missionary, but the pope would not consent. When he became pope himself, he sent thither Augustine (505-605), an old monk. King Ethelbert received him kindly, and aided by the Christian queen, Bertha, a Frankish princess, the king and his kingdom, Kent and Essex, substituted churches for heathen temples and holy days for pagan holidays, though in *Wednesday, Thursday* and *Friday,* the names of their chief gods survive with us.

Edwin, king of Northumberland, had married a daughter of Ethelbert and Bertha, and a Christian. When the matter of becoming a Christian was urged upon him, he called together his Council and asked for advice, whereupon one said: "The present life of man on earth, O King, seems to me, in comparison with that time which is unknown to us, like the swift flight of a sparrow through the room where you sit at supper in Winter. The sparrow flies in at one door and immediately out at another, and, whilst he is within, is safe from the wintry storm; but he soon passes out of your sight into the darkness from which he has emerged. So this life of man appears for a short space; but of what went before, or what is to follow, we are strictly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed." This wise counsel was followed, with happy results.

Schools were later founded, a noted one at Yarrow, where Bede wrote a history of the English Church, and Caedmon turned Bible stories into verses for the delight and instruction of the people.

This period saw also the conversion of the Celts of Ireland, of Druid faith, to Christianity, by that great missionary, St. Patrick (400?-490?). Born near Glasgow, he was captured by coast pirates and sold into Ireland where he served as a herd-boy. Considering his captivity a punishment for his sins, he turned to God in his distress. Trying to escape, he was captured and taken to France and sold. Here he made a study of the Christian schools already established. Escaping, he returned to Ireland, founding schools, hundreds of churches, and baptizing thousands of converts. His schools, largely co-educational, planned as groups of cottages about the churches or main school, were self-supporting and well managed. He was a man of prayer. He is said to have used the leaf of the shamrock to explain the Trinity. Both Roman and Protestant Churches claim him as a founder. His wife, Bridget, who aided his educational work, is remembered by having namesakes in many an Irish lass, while numerous Irish towns, Dublin's Cathedral, and thousands of Irish lads receive honor in being named after this great pioneer missionary to the Emerald Isle.

Columba (520?-596) did for Scotland what Patrick had done

for Ireland. He, in imitation of his Lord, associated with himself twelve brethren, and at Whitsuntide, 562, started for Iona, the chief seat of the fierce Druidic Picts of the North. King Bride and all his subjects yielded to the gospel; and Iona, where he labored thirty-four years, became a great missionary school, from which many celebrated missionaries were sent out. Like St. Patrick, and all great Christian men, he was much given to prayer, beginning and ending thus every undertaking.

Missions in Germany. About the middle of the fifth century, Severin had labored among German tribes along the Danube. Columban (550-615) went to Switzerland. He became a noted temperance reformer. One of his favorite disciples is honored in having given his name, St. Gallen, to one of the Swiss cantons. Willibrod, a Saxon monk, established successful work in Friesland, now Holland. The greatest missionary of this time, however, was Winifred, or Boniface, also a Saxon, from England. He was in favor with the pope, who made him a bishop, then an archbishop. He was ably assisted also by Charles Martel and his successors, kings of France, through whose protection he was able to accomplish great results in Hesse and Thuringia. One of his bold moves was his cutting down here of a celebrated oak, sacred to Thor, the Saxon god of thunder, and the using of the lumber of the same in building a church. (Read "The Story of the First Christmas Tree," by Henry Van Dyke.) He labored for forty years thus, spending his last days in Holland, where he was murdered, June 5, 755. The missionaries to North Germany were two monks, Luidger and Willehad. Their teaching and preaching were assisted by the conquering armies of Charlemagne of France who compelled the natives to be baptized and forbade their return to their former religion. The Avars of Hungary were Christianized in a similar way, by preachers and soldiers, both meeting with a stubborn opposition from the Slavic people farther north and east.

Missions in Northern Europe. Stimulated by the losses from the Mohammedans, and encouraged by emperors and popes, missionary effort extended into farther fields. The name most noted among those who labored in the North is Ansgar

(800?-865), called the "Ideal Missionary." He established Christianity in Denmark under the rule of King Canute, he who later conquered England. He introduced the gospel into Sweden, one of his first converts being the Prime Minister. Like Paul of old, this foreign missionary also supported himself by his own handwork, making fishing-nets. He, too, was a man much devoted to prayer. One earnest desire of his heart, however, was not granted—to die a martyr's death. He died in peace, his ashes lying securely in a sacred spot in Bremen, Germany. His successors carried the Truth into Norway, from where others went to Iceland and Greenland, so that by the year 1000, the story of Christ was accepted in this part of our continent, at least. The great pagan temple at Upsala, Sweden, was finally destroyed in 1075, which marked the triumph of the cross in that land. In Norway, a Christian soldier struck a noted image of their god Thor, out of which ran snakes, lizards, mice and vermin, which helped the people to lose faith in him and to transfer it to the One who has forbidden "any graven image."

In Russia. The first missionary to what is now Russia in Europe was probably one Cyril from Thessalonica, now called Salonika. He labored in the Crimean peninsula. The first noted convert, however, was baptized about a hundred years later. It was Princess Olga, who, having gone to Constantinople to learn of Christianity, accepted its teachings, and received baptism there, in 955. Her grandson, Vladimir, a pagan so cruel that in trying times he was accustomed to offer human sacrifices, finally made a vow that if the Christian's God would enable him to capture the city of Kherson in the Crimea, have Anna, a Christian princess, sister of the emperor at Constantinople, as his wife, he would make Christianity the religion of his nation. Influenced by the magnificent services in the St. Sophia Church in that city, he fulfilled his vow by being baptized there in 988.

In Bulgaria. Having returned from Crimea, Cyril took with him Methodius, a brother, and went to the fierce and hard-hearted Bulgarians. They came to the palace of the savage King Bogoris, where Methodius, being an artist, could amuse him with pictures. In response to a demand of the king to paint

on the walls of his palace a picture which would fill the beholder with fear of the royal power, the missionary depicted a scene of The Judgment Day, which so moved the monarch that he and his court yielded to baptism. They translated the Bible into Slavic, which did for that language what Ulfilas had done for the Gothic, and later Wycliffe and Luther did for the English and the German. Clement, a disciple of Methodius, also labored among the Bulgarians, and like Patrick in Ireland and Columba in Scotland, taught the people trades and agriculture, introduced a good style of architecture, opened industrial schools, and did work in the manner carried on by missionaries at the present time.

In Central Europe. Cyril and Methodius pressed farther into the wilderness, introducing the gospel into Bohemia and Moravia. And so it came about that the Moravian Church, the greatest modern missionary church, can trace its origin, if not its spirit, directly through its founders, back to one of the cities in which Paul first told the old, old story of "Jesus Christ and Him crucified." Pomerania was later christianized, and then Livonia and Prussia. These last two countries, now strongholds of Protestantism, the latter chiefly of the Lutheran denomination, did not finally embrace Christianity until in the twelfth and thirteenth centuries respectively, and then largely through the work of German Christian knights called "Brethren of the Sword." Apparently our German ancestors of that day, as their children of centuries since, had opinions of their own, for which they were willing to sacrifice even life itself.

In Asia. To the eastward, also, Christianity was rapidly spreading. Armenia, the first entire nation to become Christian, was already converted by the end of the fourth century. The Bible was translated into their language, and soon after into Persian, Hindu, Egyptian and others. The Armenian Church has suffered as no other, from Mohammedan persecutions. In doctrine and practice it is much like the Greek Orthodox, teaches one nature in Christ, the sending of the Holy Spirit from the Father alone, practices trine immersion, uses pure wine and leavened bread in the Eucharist, dipping the former into the

latter; anoints believers after death with oil, rejects purgatory, worships saints, observes a few religious festivals and many fast days.

Papal Disputes. When Antioch, Jerusalem and Alexander had fallen into the hands of the Mohammedans, the latter two in 638, there was left but one Patriarch to contest the claim of the Pope at Rome to be chief ruler in Christendom, the Patriarch of Constantinople. Causes of quarrel between these two "bishops" were many and easy to find. The Council of Constantinople, 692, passed rules allowing the priests to marry, and asserted that the Patriarch was equal in rank to the Pope. The Pope at Rome forbade the publishing of these decrees in the Western churches. The bitter sufferings of the Christians of the East from the image-hating Mohammedans led the Patriarch in 720 to forbid use of images in worship. The Pope proclaimed in their favor. In 863, the Patriarch charged the Pope with heresy in forbidding priests to marry, in putting the phrase, "and the Son," into the Nicene Creed, and other ritual irregularities. They excommunicated each other. And thus this controversy concerning preeminence was reaching a crisis. Germinating as a seed in the natural tendency of the bishops of larger cities to exalt themselves over those of smaller ones, it was fostered and pruned by Constantine by his formally establishing grades among them. There were the simple Bishops. Over these were set Archbishops; over these, a Metropolitan, supervising a whole province; over several provinces, an Exarch; over these, the Patriarchs of Jerusalem, Antioch, Alexandria, Constantinople and Rome. The claims of the Patriarchs of Rome, first set forth by Leo I, Pope 440-461, to be the lawful successors of Peter and the Head of all Christendom, had finally come to be accepted in the West. Now the East could accept the fruit of its own doctrine, or do the next best thing.

The Division of the Church. Finally, in 1053, the Patriarch of Constantinople succeeded in putting out the Roman liturgies from Bulgaria, and in a letter, in addition to the above alleged errors, charged the Western Church with heresy in using unleavened bread in the Sacrament. This led again to the exchange of

excommunications and anathemas and permanently divided the Church of the Roman Empire into the Western, or Roman Catholic, embracing Europe west of Russia; and of the Eastern Empire, or Greek Catholic, called Greek Orthodox, which included then most of the Christians eastward, Russia, Greece, Asia Minor, Syria, and Egypt. The breach became irreparable through the taking of Constantinople by the City of Venice in 1204, and the setting up there and in other Eastern Sees of Roman bishops. Attempts at reunion were made in 1274 and in 1439. Since the Turks took Constantinople in 1453, and changed the splendid St. Sophia Cathedral into a mosque, the political motive to a reunion is past.

In 1894, Pope Leo XIII issued a bull to "all princes and peoples," expressing a hope for the reunion of all Christendom, to which the Patriarch replied by charging the Roman Church with the innovations of the doctrine of Papal Infallibility, the Immaculate Conception, baptism by sprinkling, in addition to the old differences concerning purgatory, transubstantiation, images, marriage of the clergy, and others.

Eastern Church Customs. Admission to church membership in the Orthodox Church is by trine immersion, considered the only valid mode, which is immediately followed, even in the case of children, by confirmation. Children are admitted also to the Lord's Table, where both bread (common or leavened) and wine mingled with water are dispensed, the consecrated bread being dropped into the consecrated wine and given together in a spoon. Worship is conducted in the language of the people. The sexes are separated. No musical instrument is used. The service is very ritualistic, marked with various crossings, bendings, prostrations, washings, processions, etc. In the celebration of the Lord's Supper, five loaves are placed upon the altar, each stamped with a cross and the inscription, "Jesus Christ conquers." The priest selects one of them as a symbol of the sacrificial Lamb of God, thrusts into it a holy lance, while a deacon or priest pours the wine and water into a cup. Amid solemn chanting, headed by candles and the burning of incense, the elements are then carried around the church, returned to the altar and deposited like Christ in a tomb. The opening in the permanent screen,

back of which the altar is to be seen, is now closed by a curtain, and, unseen by the congregation, the elements are consecrated while the choir sings the Lord's Prayer. The altar, now representing the tomb of the risen Christ, is then exposed to view and the elements distributed during a hymn of praise.

The Jewish Apocryphal books are assigned by them a place between that of canonical authority, the Roman Catholic view, and that of historical value only, the Protestant acceptation.

Though images are forbidden, pictures, relics and crosses are much used. An icon, or holy picture of the Virgin or a saint, is in every church, also found in the homes, streets, taverns, steamers, trains, and carried in the soldier's knapsack, as an aid to devotion, to them what the crucifix is to the Roman Catholic and the Bible to the Protestant. "In Russia, the towns are adorned with churches and convents. Every house has an altar and sacred pictures; every child has his guardian angel and baptismal cross. A Russian fasts every Wednesday and Friday, prays early and late, regularly attends mass, confesses his sins, pays devout respect to sacred places and things, makes pilgrimages to the tombs and shrines of saints, and has the phrase *Slava Bogu!* [Glory to God] always on his lips."

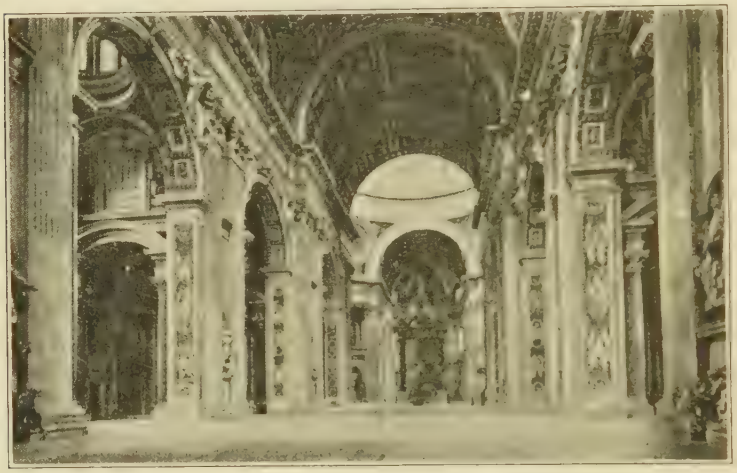
The *white* clergy are compelled to marry, while the monks are forbidden. Celebrated monasteries are located at Mount Athos, Greece, at Mount Sinai, Jerusalem, and Mar Saba, near the Dead Sea. Mission work is not being pushed by them as it is by Protestants. The adherents of this Church in the world are estimated at present at 100,000,000 (300,000 are in North America), while the Protestants are accredited with 140,000,000, and the Roman Catholics with 230,000,000.

An unsuccessful effort was made by Melanchthon on behalf of the Protestants to secure their union with the Greek Orthodox Church. A later attempt was brought to nought by the death of the Patriarch Lucar, who was kindly disposed, in the year 1638. Since 1589, the Russian Church has its own head, the Patriarch of Moscow, separate from Constantinople. The prospect of a reunion of any of these three great bodies is at present far from encouraging. While they remain apart, Protestantism may continue to subdivide into denominations without seriously affecting the final outcome.

The Doctrine of the Lord's Supper. Doctrinal controversies were concerned chiefly with the nature of Christ as Son of God, the freedom of the will, and the presence of Christ in the Eucharist. A high and mysterious import was attached to the Lord's Supper from the first. Ignatius wrote, "The Eucharist is the flesh of our Lord Jesus Christ, which suffered for our sins"; and Tertullian, "The Eucharist consists of two things, the earthly and the heavenly." The mystery itself was not explained in the early Church, but believed. Explanation is first attempted by Radbertus (786-865) of France (see article "Radbertus," Schaff-Herzog Encyclopedia), who advocated in a work, "the first comprehensive treatise on the Lord's Supper written in the Christian Church," that "In the consecration the sensible properties remain unchanged, but the substance of the bread and wine are efficaciously changed into the real body and blood of Christ." He was forced to retract and do penance, as the doctrine was thought to oppose tradition. But in the eleventh century, the doctrine was declared to be an old tradition. Finally, in 1215, this doctrine, transubstantiation, was authoritatively promulgated. It supplied the last condition for a spectacular worship and an exaltation of the priesthood. When the priest raised aloft the consecrated bread or "host," the people gave it divine honors. The elements thus consecrated being Christ's flesh and blood, the thought of desecrating them became weighty. Already in the sixth century, the custom existed in the East of dipping the bread into the wine, then conveying the same to the mouth in a spoon, a mode yet in use there. Later, in the West, bread and water were used, then bread alone, and this put into the mouth of the communicant by the priest, who thus became responsible for any desecration of it. Finally, first in England, about the twelfth century, the laity renounced the wine entirely, the priest alone drinking it. In 1415, the Council of Constance decreed this the right mode on the ground that, since the bread becomes flesh when blessed by the priest, it is sufficient for the laity to receive the flesh of Christ (bread) only, since in flesh there is also blood (wine).

Wine was first restored to the laity of Germany by Luther, at a communion in the City Church, Wittenberg, 1522. All Protestants follow Luther in this and use it along with the bread.

Church Worship. Churches, many of which had been heathen temples, were dedicated with great ceremony, to such personages as the Archangel Michael and to martyrs. They frequently contained a chapel of "Our Lady." The people were ignorant, and those converted by the sword lacked true piety. Says Mosheim, "There was little difference in these times between the worship of the Christians and that of the Romans."



INTERIOR OF ST. PETER'S, ROME

This is the third building on the supposed site of the Circus of Nero, and the burial place of Peter. To secure the $50,000,000 needed for the erection of this, the largest and finest Christian church on earth, Popes Julius II and Leo X offered *indulgences for sale*, which led to the Reformation. The four great piers which support the dome are shrines for the four great relics of the church, viz., the lance of St. Longinus, the soldier who pierced the Saviour's side; the head of St. Andrew; a portion of the true cross; and the napkin of St. Veronica, upon which, having wiped his face, his features were impressed. In the crypt below, among the urns and stone coffins of emperors, popes, is a sarcophagus brought hither in 257, and which the Roman Catholic Church has always revered as that of St. Peter. In the erection and decoration of this Italian Renaissance Cathedral, the world's greatest artists, Raphael and Angelo, had a share.

To take the place of the images of the former heathen gods, Biblical paintings increased, and by the end of the fourth century, images were common, of saints, martyrs, and of the Virgin. Before these the ignorant bowed in reverence or in worship. Tales of miraculous cures originated, and the practice increased. Pieces of the cross, bones and garments, "holy relics," of saints, Jesus and Mary, multiplied, and were collected and placed in the church altars. The prayers of both living and dead saints, and of Mary, called "Mother of God" from the middle of the fifth

century, were highly esteemed. Prayers for the dead, argued as an ancient Jewish custom from 2 Maccabees 12 : 43-45, were offered at their graves, and at altars, by the priests, in return for money given.

Saints. The number of saints multiplied, and ceased in time to be local. The first one to be canonized and made an object of veneration throughout the entire Church was Ulrich of Augsburg. He had assisted in driving back the Huns and led a pious and charitable life. Miracles were said to have occurred at his grave. He was proclaimed a Saint in February, 993.

Priests. The priests were ignorant, knew only Latin, a language unknown to the people. The sermon, especially in the West, came to be of less import than the acts of the priest. Catechumens were allowed to remain for the entire service. At first no special dress was worn by the priests. A mosaic picture in St. Sophia Mosque, Constantinople (formerly a church), built by Emperor Justinian, shows such a dress, a modification of the Roman tunic.

Music. The early hymns were rather festive, following the style used by the Romans and Greeks in addressing their gods. The Synod of Laodicea (344-346) forbade the use of any hymn not found in the Scriptures. From the sixth century on, their use was restricted to the convents and the churches; and in the churches the singing was done by the clergy only, though in Germany, when a hymn closed with the Kyrie, the congregation helped with this. Wyclif and Huss had their followers sing hymns in their native tongues. With the Reformation this custom became general, Luther setting the example by composing both words and music. Congregational singing is recognized to-day among us as an essential part of church worship.

Organs. The first large organ to be used in a church was placed in the Cathedral at Aix-la-Chapelle in the days of Charlemagne. The invention of this instrument is dated about 200 B.C., consisting then of ten tones of the major scale. Since it was used as an instrument of amusement, it was avoided by the early

Christians. It was later introduced into the convents as a help in fixing tones, then into churches, to give the key tone, then to accompany the voice, and finally for preludes. They were made larger as time went on; the first one to contain twenty-three tones, fourteen diatonic, and nine chromatic, belongs to the thirteenth century.

In the Reformation time, because it seemed to be used to excess, Luther and other reformers opposed organs, Knox calling them a "box of whistles." Hence, for over a century, in both Reformed and Lutheran Churches, the singing was led by a chorister, without an instrument. As new tunes multiplied, it came to be recognized as a help to the congregation, and since the eighteenth century they have come into almost universal use in Christian churches.

Bells. An interesting place in worship has long been held by bells, due perhaps to the use made of them on the garment of the ancient Jewish High Priest. Their use as church bells dates from the fifth century, and by the year 800 was common even in villages. They were early cast with inscriptions, seals, coats-of-arms, symbols, as a dove, a cross, and a lamb of God. Later they were named. In North Germany, the consecration or "blessing of the Bells" was attended by so much superstition in Luther's time that he denounced, in Article XV of the Smalcald Articles, such custom as popish jugglery and mockery of baptism. Their chief use has always been to summon the worshippers, or to announce during the service some especially solemn part. As early as the time of Bede (673-735), bells were tolled in England at death, a signal for the living to pray for the soul of the deceased, a surviving custom among us, though among Protestants without the reason of early days. They were rung in England also before the execution of a prisoner, for the same purpose.

Mohammedanism. One of the great religious problems of the ages came into existence with the rise of Mohammedanism. Mohammed, the founder, born in Mecca, Arabia, about 572, came to believe that his trances were from God, and began to tell of them. Driven out in 622, he fled to Medina where he was

accepted as prophet and leader of a tribe of Arabs. Surrounded by idolatry among his own people and by a half-heathenism among the Jews and Christians, rejecting the divinity of Jesus Christ, and claiming himself to be God's Prophet, he and his followers succeeded in arousing the Arabian tribes to undertake a world crusade against idolatry. This developed then into a warfare against Judaism and Christianity, because of their hostility to the claim, "There is no god but God, and Mohammed is His prophet." The Mohammedan soldiers, stimulated by their belief in fatalism and in a heaven of sensual delights for all the faithful, with, "Fight, fight—Paradise, Paradise," as their battle-cry, entered into the movement with almost irresistible fervor

THE RUINED TEMPLE AT LUXOR (THEBES), EGYPT
The figure of the author on the base of the fifth column, right row, will enable one to estimate properly the immense size of these lotus bud columns.
Photo by Rev. E. B. Boyer

and fury. To Christians and Jews alike but three offers were made—become a Mohammedan, pay a tribute, or suffer death. Arabia, then Syria, fell, with Palestine, into their hands. A great army then invaded Egypt. The famous temples, once pagan, and for a brief while Christian, now became mosques. The tide of battle rolled then all the way westward to Morocco, destroying as it came every trace of Christianity. Intoxicated with their success, the Moors now invaded Spain, then crossed the Pyrennees, and were marching boastfully through France. But the

hour of destiny struck. The Christians of Western Europe rallied under Charles Martel, King of France, and at Tours, in 732, the hosts were defeated and turned back into Spain; and Western Europe was saved to Christianity, and thus Christianity to the world. For Mohammedanism had already established itself eastward of Arabia, in Persia, India and China. It was moving westward through Asia Minor and threatening Eastern Europe. Constantinople fell to them finally in 1456, from which point armies came up the Danube and invested Vienna. But by this time Christianity had organization and numbers, and the danger was over. Western Europe was retaken from them, beginning with Charlemagne, who drove the Moors out of Northeastern Spain, while Ferdinand and Isabella, in 1492, finally forced them to breathe a last farewell to their splendid palaces at Cordova and Granada, and to give over the architectural wonders of the Alhambra to the admiration of the Christian tourist and historian. Cairo and Bagdad are now patrolled by Christian troops. Their last city in Europe, Constantinople, is being contended for by Christian armies. Perhaps the time is not far distant when some of these will enter through the walled Golden Gate to the Temple Courts, and possess the Christian shrines of all the Holy Land.

Like Christianity, Mohammedanism teaches the unity of God, the immortality of the soul, and rewards and punishments after death. Believers are enjoined to fasting, almsgiving, daily prayers, and, where possible, a pilgrimage to Mecca. The religion of Mohammed requires abstinence from intoxicating drinks. On the contrary, it allows polygamy and easy divorce, thus weakening the home; countenances slavery, and forbids religious equality to unbelievers. With a following of 170,000,000, its missionary zeal and religious fanaticism, it still remains a threat and a challenge to the best and bravest of the Christian faith.

Persecutions. We have seen the Christians persecuted by the Jews, then by the Romans, and later by the Mohammedans. We have seen Christians, to some extent, using force in combating later heathenism, and approaching it in dealing with the Arians and Nestorians. We must now note the intolerant spirit

which moved the emperors at Constantinople to put 100,000 Christian Paulicians to death in Grecian Armenia because they discarded the Sacraments, some of the Epistles, and taught a dualism of good and evil in the world. Persecutions of these people extended from the middle of the seventh to the thirteenth century.

The Way to Unity. And so this chapter, which opened so gloriously with the great political powers of the world submitting to its claims for an existence and a chance to develop, comes to a close with a large part of its territory and membership lost to Mohammedanism; and the remainder of that Church separated into two bitterly hostile divisions, opposing each other, and both persecuting all dissenters. The desire to be as "lords of the Gentiles" had brought tragic results. And history's page is instructive to all who read, in that it shows that in the Church, as elsewhere, ungodly ambition brings divisions, wars, and bondage; and that unity and peace will bless the world only when men realize, with Tennyson, that

> "Our wills are ours, we know not how;
> Our wills are ours, to make them Thine."
> And Thou, O Lord, art more than they."
> They are but broken lights of Thee,
> They have their day and cease to be:"

And therefore,

> "Our little systems have their day."

CHAPTER III

THE CATHOLIC CHURCH OF THE WESTERN EMPIRE (1053-1517)

The Relation of the Church to the Empire. The period just closed was characterized by the struggle for supremacy in the Church. The result was a division, the Church of the West acknowledging the claims of the popes of Rome, not to be seriously questioned there for five hundred years. Another question now became of absorbing interest here: What relation do the civil rulers, the emperors and kings, bear to the popes?

First Theory. There were three possible views as to the correct relation which should exist between the papal power, the highest in spiritual things, and the Empire, the highest in temporal rule. The first idea was that the Church should be subject to the State. Christ paid tribute; Paul urges it; Pope Sylvester (314-335), (according to the claim of papers called the "Donation of Constantine," now believed forgeries) condescended to receive as a gift from Emperor Constantine all the countries of the Western Empire in 330. Again, the lands taken by the French King Pepin from the Lombards, and later by Charlemagne (774), were received as gifts by Leo III. (The *reason* or *motive* which should have prompted these kings thus to enrich and reward the pope was later interpreted as an argument for the third theory.)

Second Theory. The second view was that each power is superior in its own sphere, and bound to help the other. The emperor must defend the papal lands, and the pope must give the crown to the emperor. In 800, Pope Leo III crowned Charlemagne with a golden crown, Emperor of the Western Empire, in St. Peter's, Rome, in return for protection to lands and person. In 960, the idea was revived by the crowning of Otho I of Germany, emperor of the "Holy Roman Empire," by Pope John XII, an office and title received and held by German, Spanish and Austrian kings till abolished by Napoleon, 1806.

Third Theory. There remained a third theory,—the pope is superior in temporal, as well as in spiritual affairs. Basing his claims on Scripture, such as Jer. 1 : 10, 1 Cor. 2 : 15, Hildebrand, or Gregory VII (1073-1085), boldly asserted the right to rule the earth, in addition to hell and heaven, and to wear a triple crown. He was the sun, the emperor the moon; all else as the stars. To him prince and peasant alike must bow. The contest thus precipitated continued with varying results for centuries. To bind the clergy more firmly to the Church, he forbade them to marry. Priests and bishops controlled about half of all property. The Pope endeavored to take from the kings the privilege of appointing the bishops. This precipitated a quarrel.

A test of strength was made in 1076. The Pope had deposed some German bishops for securing their offices through bribery. Henry IV, king of Germany, had been chosen emperor by the electors, but had not been crowned by the Pope. Because he took the side of the deposed bishops, he was summoned to Rome to answer for his crimes. He refused, denying the right of a pope to judge a king except for apostasy, and in turn charged Gregory with having obtained his place by corrupt means, and ordered him to abdicate. In just one year, the king was so beaten that he came to Canossa, Italy, the pope's residence, where, in the garb of a penitent, barefooted, he stood three days in the January snow before he was admitted and absolved by Gregory. Deposed and excommunicated by the Pope, his people forsook him. He was a king without subjects. As the Pope delayed the removal of the ban and reinstating him, the German princes elected another king, Rudolf of Swabia, whom the Pope favored. But in the war that ensued, he was slain. Henry now set up another pope, Clement III, who crowned him emperor. Gregory now fled from Rome and died an exile at Salerno. Urban II gained the lost prestige by organizing the first Crusade. He contended that priests should not be taxed, nor be tried for crimes in courts unless composed of clericals only. Henry's son, Henry V, continued the struggle with the next two popes, when a compromise called the Concordat of Worms was agreed upon, 1122. It provided that the abbots and bishops were to be chosen in the presence of the emperor, confirmed by a touch of his scepter; but without interference by him in the choice made. Two popes at

the same time now followed. This gave the Emperor Lothair the chance to appoint as bishops whom he pleased. Thus the struggle continued between the German Hohenstaufen emperors —Conrad, Frederick Barbarossa, Henry VI, Frederick II, Conrad II, and equally famous popes, Gregory IX, Innocent III, Innocent IV—until the last of this line of emperors, Conradin, was hanged, October 29, 1268, in Italy, by the papal power, and the electors chose as emperor, Rudolf of the Hapsburg family, of the royal house of Austria. Rudolf gave up all claims to Sicily and the parts of Italy claimed by the popes, and was then crowned emperor by the pope in 1273. After centuries of intrigues and wars, the claims of the popes to rule the earth, to be as the sun, seemed at last realized. But their triumph was brief. Boniface VIII (1294-1303) made the last great struggle to assert this power. He endeavored to restore Sicily to the King of Naples—and failed; to pacify Italy—and largely failed; to force Philip the Fair of France and Edward I of England to make peace—and failed, both kings claiming to be supreme in temporal affairs. This pope died a prisoner of the French king, of a broken heart. The scene at Canossa was reversed. The career of Boniface has been described thus:—"He entered like a fox, reigned like a lion, and died like a dog."

This figure not inaptly describes the entire effort of the popes to realize the third theory of their relation to the government of this world. For from 1305 to 1377, the eight popes were controlled by the French kings, living at Avignon, during their "Babylonian captivity." The "Great Schism" followed (1378-1417). During this time there were eight popes, two at a time, and at last three at the same time. They were finally all deposed by the Council of Constance, 1417. From this time to the Reformation, no pope seemed strong enough politically to cause the emperors much trouble. Though ambitious, warlike, intriguing, they were notoriously licentious and drunken, some guilty of murder, one the father of sixteen illegitimate children.

The last effort at control was made by Pius IX (1846-1878). He endeavored to unite Italy into a confederacy, with himself as its head. The result of the struggle was his loss, in 1870, of all papal lands and properties except the Vatican residence in Rome. In this palace the succeeding popes consider themselves

voluntary prisoners, as a protest against the seizure by Italy of the Papal Provinces, some of which had been Papal property since the destruction of the Kingdom of the Lombards and their gift by King Pepin of France to Pope Leo III, in 752.

A certain pope, in showing the marvelous treasures of gold and gems in the Vatican and St. Peter's, remarked to his friend, "The Church cannot now say as did Peter to the lame man at the Gate Beautiful, 'Silver and gold have I none!'" The visitor replied, "Neither can it say, as did Peter to the crippled beggar, 'Rise, take up thy bed and walk!'" This obscure man realized the lesson taught by this story of struggle, namely, that the Church, when it strives for earthly wealth and power, is likely to lose that for which it was founded—the power and privilege of saving souls.

Helps to Papal Claims

In these struggles to be acknowledged head of the Church and also head of the State, the popes had several special helps. They used the Ban and the Interdict. They had money and armies of their own, and frequently the assistance of the kings who were jealous of the emperors. They secured popular support by advocating crusades against the Mohammedans. They organized new orders of monks to spread the gospel and to root out heresy. The scholars did not all favor the claims of the popes, but the common people were too ignorant to read any of their writings.

The Ban and the Interdict. The Ban excommunicated a man from the Church and shut him from Heaven. Food and shelter were not to be given to him; living, he was to be shunned; dead, he was not to receive the rites of burial. If a king, his subjects need not obey him. The Interdict applied to a city or province. In them, no bells could be rung, no marriages performed, no funerals held; only baptism and extreme unction were allowed. These were mighty weapons. The Ban brought Henry IV to Canossa, January 24, 1077. The armies of Pope Alexander III forced Frederick Barbarossa to kneel before him at Venice, 1177; while in 1250, Frederick II, the "wonder of the world," also under the ban, and his armies defeated by Pope Innocent IV, succumbed to his misfortunes.

The Crusades. The longing to visit the localities made sacred by the earthly life of the Saviour caused pilgrims as early as the third century to journey to Palestine, to gaze upon Olivet, the first shrine; Bethlehem, where part of the original church, dating from 330, still stands; Jerusalem, Joppa and elsewhere, sites fixed upon by Empress Helena, mother of Constantine,

REV. E. B. BOYER AT THE DOORWAY TO THE ORIGINAL CHURCH OF THE NATIVITY, BETHLEHEM, BEGUN BY CONSTANTINE, 330

The original doorway was narrowed and lowered by the Crusaders to keep out the horses of their conquerors.

Photo by author

after her acceptance of Christianity. Although Jerusalem was taken by the Mohammedan Arabs under Caliph Omar, 638, because of the money the Christian pilgrims brought, they were seldom mistreated. In the tenth century, admittance fees were

charged. Then later, the Turks, zealous Mohammedans, having captured Jerusalem, the Christians were persecuted, and some of the churches changed into stables or entirely destroyed.

The desire to secure these places from these infidel hands appealed to the spirit of adventure still alive in the breasts of the Franks and Teutons. Though Pope Sylvester II (999-1002) desired to undertake such a campaign of rescue, not till 1095 did it originate, in a Council, called for that purpose by Pope Urban at Clermont. He had been appealed to by the Emperor of the East to send help to prevent the Turks from capturing Constantinople. Peter the Hermit had preached in favor of it. Finally, the Council was addressed by the Pope in person. His appeal, based on such Scripture as Matt. 10 : 37-40, caused the great assembly to cry, "God wills it!" Fixing on their breasts a cross, from France and Southern Italy, princes, nobles, bishops, priests, monks, hermits, saints, sinners, rich and poor, in number 300,000, went by way of Asia Minor, overland, capturing Niceae, Antioch, whitening the line of march with the bleached bones of half their number; the remnant, bare of foot and head, crying out, "Jerusalem, lift up thine eyes, and behold the liberator who comes to break thy chains!" assaulted and took the city (1099), slaughtering the infidels in such number that, as one wrote, "In Solomon's porch and in his temple our men rode in the blood of the Saracens up to the knees of the horses." (Read Tasso's "Jerusalem Delivered.")

Godfrey of Bouillon was left in control of this "Latin Kingdom of Jerusalem." Monks of the Hospital of St. John became Knights, and the Knights of the Temple, so named because of their place of meeting, took religious vows; and thus originated the famous orders *Knights of Malta* and the *Knights-Templar.*

In 1146, the city of Edessa was captured by the Turks. St. Bernard of Clairvaux now preached a Second Crusade, which repeated the scenes of the First. More of the army was wasted in Asia Minor. The attempt to capture Damascus, from 935 a Mohammedan city, was defeated, and this Crusade failed.

Frederick Barbarossa of Germany, Philip of France, and Richard "the Lion-hearted" led a Third Crusade (1190), to retake Jerusalem which had been recaptured by the Turks under Saladin, 1187. The city of Acre was seized after one of the

greatest sieges of Asia, but Jerusalem remained Turkish. (See Scott's "Talisman.")

The Fourth Crusade started from Venice. It was meant for Egypt, but listened to an appeal from the deposed Eastern Emperor at Constantinople for help, and turned aside to capture that city, 1204, putting later a Latin prince in his seat. Although the Greeks regained the throne in 1261 from the Latin rulers, the struggle so weakened them that Constantinople fell to the Turks in 1453.

"The Children's Crusade" (see Longfellow's poem, "The Children's Crusade"), preached by a twelve-year-old boy, Stephan of France, started 1202. The German children that reached Italy were sent home by the pope. Of the 30,000 French children who gathered at Marseilles, 5,000 or more unsuspectingly accepted free passage for Palestine, and were taken to Alexandria, Egypt, and sold to the Mohammedans as slaves.

NEBY MUSA PROCESSION

A Mohammedan procession, bringing a flag from the Tomb of Moses to the Mosque of Omar, Thursday of Passion Week, 1912. The wearers of *white* turbans have made the pilgrimage to Mecca. They were the leaders in a scene of wildest fanaticism.

Photo by author

The Crusades which followed failed of their purpose, losing more and more, until in 1291, Acre, the last city held in Palestine, was lost, and the Christian Knights driven to Malta and elsewhere, leaving the Crescent flag to wave more securely over the

sacred shrines than when first attacked two centuries before.

Still these attempts were not without some good to Europe. They checked for awhile the westward movement of the Turks. They brought commerce to the Mediterranean cities, introduced milder manners from the East, new learning, language, inventions (the compass and the windmill among these), and gave the impulse to exploring which resulted in the voyages of the early American discoverers. Many nobles were killed, others became bankrupt and had to look to the common people for money and influence, which resulted in more power to both the lower classes and the kings.

To secure soldiers engaging promises were made to all who would go. The debtor and criminal thus also escaped the laws of the State, while plenary indulgence—complete forgiveness of sins, and remission of all penance—was assured to all sinners, and Heaven to such as might die. Knighthood was in flower; and knights, under vows of loyalty to God and king, devotion to the weak, especially women and children, courage in exploits, courtesy to friend and foe, found a fertile field for both adventure and spoils. Having failed in the East, Crusades were made nearer home, against the Moors in Northern Spain, and this nation began; Western Spain, and Portugal was founded. Teutonic knights at this time also finally cleared Prussia of its pagan Slavs.

Raymond Lull. There was one nobleman, Raymond Lull of Majorca (1236-1315), whose theory was that the Sword of the Spirit is more effective, even against Mohammedans, than any Damascus blade. He was the first missionary to them from Europe. That others might go, he introduced the study of Eastern languages at Paris and Oxford Universities. He was stoned to death in Arabia by the people he was trying to teach. But who would deny that the fruit of his life is more than the spoils of all the armies of the Crusades? And must not the nations accept his theory yet and win the world by love and sacrifice for it?

New Orders of Monks. The claims of the popes were also greatly strengthened by the support rendered by great orders of

monks, whose ideals were an active life in the world for the Church rather than a life secluded from the world in the Church.

Bernard of Clairvaux (1099-1153) was a famed missionary. Dedicated, as Samuel, by his mother, he early manifested both learning and zeal. He founded schools in England, Scotland, Ireland, Germany, Denmark, Norway, Sweden, and Italy, and kept in touch with them by visits and letters. He delighted to move into a center of wickedness and transform the worst characters into workers for the Lord. As a result of a preaching tour through Germany, the Netherlands, and Switzerland, he organized the Second Crusade, with 300,000 men, and converted as many more. He put down heresies, healed divisions, restored the sick, and is credited with performing miracles. Greater than pope or emperor, both received advice from him. He organized the Cistercian Order of Monks.

To root out the Albigensian heresy, Innocent III, in 1216, approved of the plans of Dominic, who founded the preaching order named Dominicans, to uphold the papal power, and received from the pope the express duty to ferret out and punish all heretics. They secured a foothold in the Universities of Bologna, Paris, and Oxford, and had as adherents the celebrated schoolmen, Albert the Great and Thomas Aquinas.

Francis of Assisi got permission in 1209 from the same pope to found a similar Order, the Franciscan, for a similar purpose. He preached the Fifth Crusade, and in Egypt boldly entered the Saracen army, preaching Christ to the Sultan. Stories are told of his preaching to animals, of weeping till he lost his eyesight, of reflecting on the wounds of Christ until marks of nails appeared in his hands and feet. This order boasted of the celebrated schoolmen Bonaventura, Duns Scotus, and William of Occam.

The Albigenses. These monks had an opportunity to test their zeal as well as their cruelty. In Southern France lived the Albigenses. Though not entirely free from errors such as are spoken against in Col. 2 : 8-23 and 1 John 4 : 3, they opposed the claims of the priesthood, Church abuses, and strove for a pure life. These and similar sects elsewhere, as later the Waldenses, followers of Waldo, after being besieged by armies, robbed,

sold into slavery or murdered, were only finally extirpated by the Inquisition established by these servants of the Church.

Scholasticism. Charlemagne, or Charles the Great, King of France and Emperor of the West, was one of the greatest statesmen of the Middle Ages. His armies and missionaries were alike successful. Though unlearned himself, he required the monasteries and cathedrals to sustain schools, wherein grammar, rhetoric, logic, music, astronomy, arithmetic and geometry were taught. He established libraries, encouraged the copying and circulation of the Holy Scriptures, and urged the priests to preach in the language of the people. To accomplish these things, he brought to his palace at Aix-la-Chapelle, the greatest scholar of England, Alcuin (735-804), a pupil of Bede. (Read in Longfellow's "Tales of a Wayside Inn,"—The Student's Tale—Emma and Eginhard.) From his time, all who taught logic and philosophy mingled with religion came to be called "Schoolmen." Their efforts to prove by the powers of the reason the truths of religion and the creeds is termed "Scholasticism." The Latin language, having become corrupted through the migration of people and the capture of Rome, was superseded as the language of learning by the Greek language, the language of the universities of Spain, brought thither by the Mohammedans. In this way the study of the Greek philosophy of Plato and Aristotle caused the truths of the Bible, as in the first centuries after Christ, to be severely tested by man's highest reason. Anselm of Canterbury, born 1033, the "father of the schoolmen," wrote a treatise on "Why God Became Man," which is still highly prized. The writings of Thomas Aquinas (1225-1274) are the authority for many of the doctrines of the Catholic Church to-day. The "Immaculate Conception," the doctrine that the Virgin Mary was devoid of inherited sin, originating in the twelfth century, favored by the Franciscans and opposed by the Dominicans, was finally made a doctrine in 1854.

It was Aquinas that propounded that since the bread in the Eucharist is sacramentally the body of Christ, and contains the "accompanying" blood, it is sufficient if the priest receives the cup, and the laity the bread only. He also approved of the doctrine of a treasury of merits of saints which may be drawn

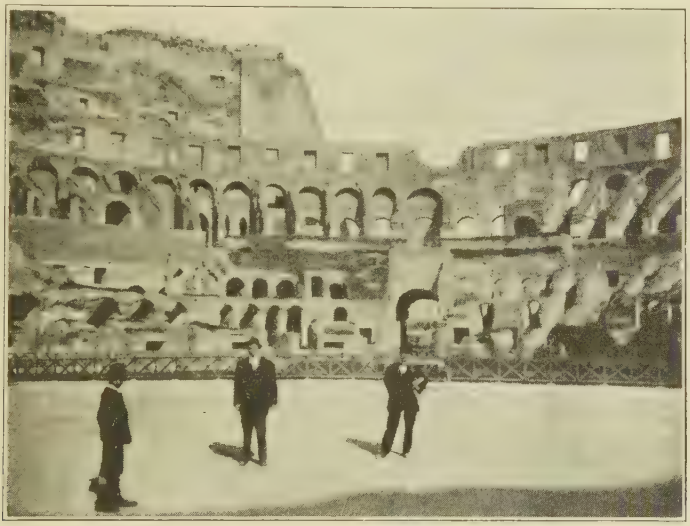
upon, through the agency of the pope, for the benefit of the more needy brethren.

"The schoolmen made penance (repentance) to consist of sorrow of heart, confession and satisfaction—the last to be discharged by the offender himself, in accordance with the rules of the Church and the judgment of the priest. At length the priest, instead of offering a prayer for the pardon of the contrite offender, performed the judicial function of declaring him absolved. The doctrine of indulgences, or the authoritative remission of penances by the substitution for them of prayers, benevolent gifts, or other forms of devotion and self-sacrifice, was universally accepted."—Fisher, Church History.

Not every doctrine and custom of their times, however, received universal approval from the scholars of the Middle Ages. Many of them were sowing the seeds of the later harvest of Protestantism. Abelard, one of the greatest of the schoolmen (1079-1142), of Paris, exalted reason above blind and superstitious following of the Church. William of Occam (1280-1347), the last of these mighty men, in a treatise on the power of the pope, placed both the emperor and General Councils above him. In matters of faith, he made the Holy Scriptures and the beliefs of the universal Church the only absolute authority. Other writers, religious and political, also denied papal supremacy both in State and Church, some placing the highest authority in the kings, some in the General Councils, some in the people; or, as in the case of the French writers, in the Universal Church.

But most of these men were either too fearful of the papal power or too devoted to the Church, to be severely critical of either. So they drifted into the discussion of questions as trifling as, "How many angels could stand on the point of a needle?" and their influence began to wane. The decline was hastened by the coming to the West of original Greek manuscripts, after Constantinople fell. The copies of the ancient Greek philosophers and Scriptures which these schoolmen had were imperfect translations, coming through the Mohammedan schools of Spain. When it was discovered that their Scriptural arguments were based upon these incorrect translations, the doctrines they upheld were often challenged or denied, and Scholasticism lost prestige in the face of the "New Learning."

Church Hymns. Because of its association with the past, the Latin or Roman language was retained in worship, coming to be considered as sacred. In verse, long and short syllables gave place to accented and unaccented, the lines ending in rhyme. Many great hymns were written, some of which are loved and sung as among our best yet to-day, Nos. 113 and 243, Book of Worship, being examples.



INTERIOR OF COLISEUM

Photo by Rev. L. P. Young, 1912

Church Plays. The ancient Greeks were devoted to the drama,—comedy, but especially tragedy. The Romans had little of either, the people being amused by games. When the Church gained the power it put down both,—the plays, because of their references to the ancient heathen gods; the games, because of the cruelty in having men and beasts struggle against each other for their lives. The last gladiatorial combat in the great Coliseum at Rome was interrupted by a monk, Telemachus, who rushed between the combatants. The spectators, angered, killed him; but Honorius, the emperor (394-423), was moved by the scene, and human sacrifices were forever abolished in the Empire. For several centuries the dramatic instinct was satisfied with the lengthy Church ritual, the ceremonies, costumes, personages,

responsive services and singing. However, in the twelfth century, religious plays came into vogue, originating in the celebrations of Christmas, Easter, and other Church festivals. To the manger cradle, used at first for decoration, came three priests to impress the story of the Wise Men; then Herod was introduced with the conversation about the child, and the shepherds; and thus a *Mystery Play* was evolved. When it became too elaborate for the Church, it was given outside. Instead of Biblical scenes, the lives of saints were sometimes given, *Miracle Plays;* from these it was an easy step to historical characters and the modern drama. As the tendency grew to introduce humorous ideas, the priests were forbidden to take part, and all but the mystery plays were excluded from the churches, by Pope Innocent III, in 1210. The celebrated Passion Play of Oberammergau, Bavaria, a mystery play, depicting the events of Passion Week, is their most noted survivor.

Church Architecture. The rectangular flat-roofed basilkas of the early periods evolved into beautiful cathedrals. (See page 9.) After the time of Justinian (527-565), a dome was placed over the square buildings, instead of a flat ceiling, the Byzantine style, St. Mark's, Venice, and St. Sophia, Constantinople, being noted examples. Later there was added to the rectangular body a cross section—transepts—producing the form of a Greek or a Latin cross. By means of the arch—at first the round, or Roman arch, was used—the ceiling of the nave, or center of the body, was raised above that of the side aisles, the dome being retained—the Romanesque style. (See pages 36, 96.) In England the Romanesque developed into a distinct style by the use of arches for both support and ornamentation. In Central and Northern Europe the round arch was lifted so as to become pointed—the Gothic style, frequent from the twelfth century. (See page 83.) In Italy there developed the Italian Renaissance, a revived Romanesque, with some new features of structure and decoration. (See page 36.) To these marvelous buildings, many remaining the wonder and admiration of all creeds to-day, the princes gave of their wealth, and the poor of their poverty, alike intent upon an edifice where lofty vaults and "long-drawn aisles would gather and roll back" the sound of pealing organ, the

melodious voice of chanting priests and the rising clouds of fragrant incense, fit symbols of the aspirations of the soul and the greatness of Him who condescends to dwell within the temples made with hands.

Opposition and Hindrances to the Papal Claims

The "New Learning." There had been scholars along with the Crusaders to the East. These brought back to their homes in Western Europe many Greek and Latin manuscripts, the study of which was the beginning of the *Renaissance,* or re-birth of learning. For fifty years before the final capture of Constantinople by the Turks (1456), Greek scholars had been seeking homes in the West. Finally, at the fall of the city, 10,000 Greeks fled thither, carrying books with them, the treasures of this capital of 100,000 people of whom one-half were sold as slaves and 40,000 killed by Mohammed II. Pope Nicolas V (1447-1455) collected from the fugitives 5,000 MSS., and founded therewith the Vatican library, endeavoring to "make Rome a missionary of culture to Europe, to disarm suspicion and regain prestige." Latin and Greek in their purity came thus to be taught in the universities, new schools arose, and in them the methods and subjects of Scholasticism gave way to the Classical.

Its Leaders. The great leader of this "New Learning" in Italy was Dante (1265-1321). He was bold enough to refute the great Aquinas. He denied many things held as true by the defenders of the papacy, and in his great work, "Inferno," places two of the popes, Celestine and Boniface VIII, in hell. Petrarch (1304-1374), also an Italian poet, followed, exposing and ridiculing the vices and pretensions of the popes; while Boccacio (1313-1375), his pupil, did the same in prose with the priests and monks.

In England, similar work was done by Langlands' Piers' Plowman (1362), and Chaucer's Canterbury Tales. Later (1496), Colet, dean of St. Paul's, London, began preaching the simple gospel. This encouraged a Professor of Greek at Oxford, Erasmus (1466-1536), to write "The Praise of Folly," a book which ridiculed pope and priest alike; and Thomas More, who wrote "Utopia," a description of an imaginary land where the

evils of the Church, the priesthood, wars, etc., never entered.

In Germany, too, the wicked lives of the priests were exposed. Here, more than anywhere else, the Scriptures, both Old and New Testaments, were studied, as well as the heathen Latin and Greek writers. The clumsy monks here began to scent danger. One wrote, "The New Testament is a book full of serpents and thorns; Greek is a new and recently invented language, and we must be upon our guard against it. As for Hebrew, my dear brethren, it is certain that all who learn it immediately become Jews." The German champion of Hebrew study was Reuchlin (1455-1522).

Erasmus published the New Testament in Greek in 1516, and also a Latin translation of it. Scholars now saw that many of the claims of the papacy were not according to the proper meaning of the Scriptures, nor yet of the writings of the Church Fathers, whose works also he had translated from the Greek. Thus informed, writers were able to attack both the doctrines and the practices of the Church. In this way "Erasmus laid the egg which Luther hatched." Though accused of heresy, Erasmus was too mild, bright and humorous for his enemies to trap him. He lived to see the Reformation well under way, but never came out openly on its side, to the deep regret of the Reformers and the obscuring of his own fame.

The Mystics. Still another class of men who helped much to bring the Reformation is known as "The Mystics." They urged, contrary to the prevalent type of religion, one more inward and spiritual. Johannes Eckhart (1260-1327), Father of German Mysticism, a great teacher and writer, emphasized regeneration and union with God. John Tauler (1290-1361) was a celebrated preacher from whose sermons, preserved in writing, Luther, two centuries later, constantly drew inspiration. An unknown member of this class of Mystics wrote "German Theology," the first book Luther had published, saying that from it he had learned more of what God, Christ, and man and all things are than from any other source except the Bible and the writings of St. Augustine. Another book, "Imitation of Christ," by Thomas á Kempis (1380-1471), exerted and still exerts a wonderful influence in promoting quiet devotion and sincere heart religion.

A writer of a somewhat different type was John Wessel (1420-1489). A German teacher at several universities, he denied the claims of priests and popes to infallibility, taught justification by faith alone, and so much else which Luther later advocated that this Reformer said had he read Wessel's writings early in life his enemies might have accused him of borrowing all from them.

Reforming Preachers. Yet another class of men, Reforming Preachers, helped much to bring back the gospel age of gold. Foremost was John Wyclif of England (1324?-1384). A graduate of Oxford, a doctor of theology, he early became a political, then a religious reformer. Grieved at the endeavors to amuse people with stories, legends and religious plays in the churches, he began preaching at Lutterworth the simple gospel. Followers, clad as poor priests (see "The Poure Persoun" in Chaucer's Canterbury Tales, Prologue), went preaching through the villages. Desirous to have each one read the Bible in English, he translated it from the Latin. The work involved in this led him to denounce private confession, and transubstantiation, and to doubt the Scriptural warrant for extreme unction and confirmation. Though accused of heresy, Parliament protected him, and he died a natural death. The Church, however, was so bitter that in 1427 his body was exhumed and burned, and the ashes thrown into a brook which conveyed them "to the Avon, Avon into Severn, Severn into the sea." His followers, the Lollards, finally all died out.

John Huss (1369-1415), rector of the great University of Prague, read Wyclif's books, taught their doctrines in his school, and preached them in the church. For his condemnation of indulgences, and acknowledging the Scriptures as the only authority, he was invited to the Council at Constance, where, notwithstanding the emperor's promise to return him safely home, he was condemned to the stake. While his death warrant was being read, he turned and looked at the Empreror, whose conscience caused him to blush with shame. His ashes were carried down the Rhine, into the same sea. Jerome of Prague, his zealous follower, shared a similar fate a year later. Their followers were persecuted and driven to Poland and Prussia. In his prison, Huss, whose name in Bohemian means *goose,* had written a prophecy:—"They may kill a goose, but a hundred

years from now a swan will arise which they will not be able to kill."

In Florence, Italy, Savonarola (see George Eliot's "Romola"), (1452-1498), preached righteousness and judgment and reformed the city to the extent that the pope tried to silence him by offering to make him a Cardinal. Failing in his bribery, he put him under the ban, had him arrested, condemned, and burned. His ashes were cast upon the Arno, and floated out to the Mediterranean. In prison, Savonarola had written a tract on Psalm 55, setting forth his views on Justification which were so like Luther's own that the latter wrote for them a preface and had them published. Huss still lives in the Moravian faith, and Wyclif in the English Bible. The seas gave up their dead.

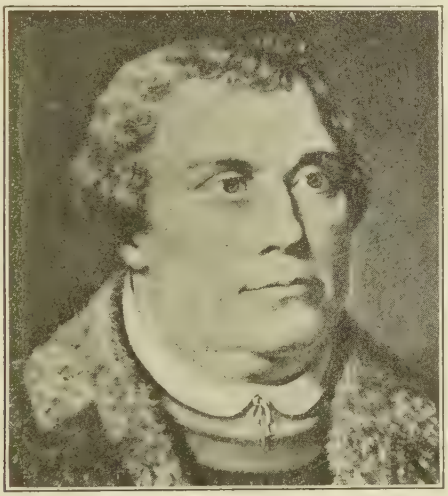
The Invention of Printing. Between 1454 and 1456, there was printed, by John Gutenberg of Mayence, Germany, the first book ever made with movable type, a Latin Bible. This method revolutionized book-making. While heretofore to have a Bible meant great wealth, now many could buy it, read it, and think for themselves.

Need of a Reformer. But with all these men and movements towards a Reformation, the fifteenth century closed without any promise of its realization. The Albigenses, Waldenses, Schoolmen, Mystics, promoters of the Renaissance, Wycliffites, Hussites, followers of Savonarola,—all seemed to have struggled and died in vain. "Without the sterner contest waged by Luther, the literary reformers must eventually have succumbed to the terrors of the Inquisition." But God had seen the wickedness of His Church and heard the cries of distressed souls. He had chosen a youth, unknown to the world and to himself as yet, whose call it was to lead both mind and soul from the degrading slavery of a tyrannical Church into the light and liberty in Christ Jesus. Amidst the chaos of defeated plans and baffled wills, he raised aloft the banner of beckoning hopes, and new-born life o'ercame the virus of despair. He smote the rock, Eternal Truth, with faith and strength, and through the lands there flowed a swelling stream whose waters cleanse and slake the souls of all who drink.

CHAPTER IV

THE PROTESTANT REFORMATION (1517-1648)

As far back as 1431, Cardinal Cesarini had written to Pope Eugene IV, that unless the Church were reformed there would be an uprising of the laity to overthrow the corrupt clergy. Conditions then were little worse than they had been for centuries, but the laity had changed. They demanded a more spiritual



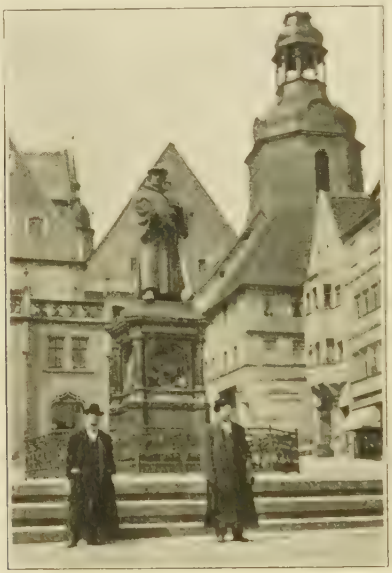
MARTIN LUTHER, 1483-1546

religion. Seed for a new civilization had been cast from many hands. As yet it had brought no fruitage,—choked, cut down, or rooted out. Some, however, found a fertile soil in the heart and head of a German monk. The great Husbandman protected it there. The fruitage was Protestantism. The movement centered in Luther. Apart from it "Luther would cease to be Luther." Apart from him, if a reformation had come at all, it must have tarried long.

MARTIN LUTHER

As Student. The Hero of the Reformation was born in

Eisleben, November 10, 1483, son of Hans and Margaret Luther (née Ziegler), his wife. His father, a miner, was able to send his boy to the Latin school at Mansfeld, his home, and later to a similar one in Magdeburg (1497). In 1498, he came to Eisenach, to St. George's Church School, where he had free lodging with a relative of his mother. For food, he, with other students, according to a custom of the time, sang from door to door in the streets. Charmed with the high, clear voice of the youth, Ursula, wife of Kunz Cotta, gave him free lodging and



LUTHER STATUE, MARKET SQUARE, EISLEBEN

With the left hand the figure clasps the Bible to his heart, while with the right he crushes the Papal Bull of excommunication. Four leading events in his life are represented by tablets on the sides. Directly back of the statue is the gable of Andreas-Kirche, in which Luther preached his last sermon, a few days previous to his death. The house in which he was born, the one in which he died, and the church in which he was baptized, are nearby on the left.

Photo by Rev. E. B. Bovet

boarding for three years. From here he entered the University of Erfurt (1501), receiving his master's degree in 1505. His studies were directed towards entering the legal profession. Among his college mates he was known as "the musician," and "the learned philosopher," and a great future prophesied for him. He lived a clean moral life, attending daily mass, and beginning

each day with prayer. His religious anxiety was increased by finding in the University library one of Gutenberg's Latin Bibles, the first one he had ever seen. Special providences now seem to have entered his life. In journeying homewards one Easter Day, the sword he wore on his thigh, a student custom, severed an artery. In his fear of death he prayed, as he had been taught, to the Virgin Mary. On July 2, 1505, returning from the home celebration of the "Visitation of Mary," he was caught in a terrific storm, and his companion, Alexis, struck dead at his side. In his alarm, he called to the patron saint of the district, "Help me, Saint Ann; I will become a monk!" A few days later, recovered from his fright, he regretted his vow; but in face of the protests of his friends, and the displeasure of his father, he entered the Augustinian monastery in Erfurt, July 17, 1505. He says afterwards:—"I thought that I never would get out of the cloister; I was entirely dead to the world as long as it seemed good to God."

As Monk and Professor. For his citizen's dress, he received a white woolen robe, a black girdle, a black cowl and cape. He was assigned menial labor—begging in the streets, scrubbing and sweeping the building. As a Novice, seven hours daily were to be spent in prayer, including the Lord's Prayer, which, with the Ave Maria, was to be repeated twenty-five times. He was consecrated a Monk May 20, 1507, vowing obedience to Almighty God, the Virgin Mary, and the Prior of the convent "unto death." He now had a cell of his own, an inner room, about 10 x 12, with a window, through which he could see only a bit of sky, opening into the small enclosed cloistered court. He was obedient, faithful, studious, but withal unable to find peace of soul,—prayers, vigils, fastings, self-inflicted torments, penances, masses, self-examinations, confessions and absolutions—all left him sad. He feared God's wrath and the tortures of purgatory. The Vicar-General of the Order, John Staupitz, formed a liking to the forlorn, learned monk, counseled him, wrote him letters, and did much to help him gradually, but firmly, to believe his sins forgiven for Christ's sake.

Says Koestlin ("Life of Luther," p. 73), "In accordance with the prevailing theology of the times he viewed the righteousness

of God (see Rom. 1:17; 5:1; Gal. 3:11) as an attribute, by which God punishes the sinner or the unrighteous. . . . Finally, the God of mercy enabled him to perceive that Paul and the Gospel proclaim a righteousness which is imparted by God's grace, in that God forgives the sins of those who believe in his Word, thus making them righteous, and bestowing upon them eternal life. . . . But it was a gradual process; it was only during the latter part of his sojourn at Erfurt (1508) and in the following years, that he came to a clearer conception of truth."

"In the course of the year 1516, he overcomes the monkish views on humility and learns that humble submission to the will of God is not sufficient, but that there must be added the glad trust in His mercy. Not until the turning of the year 1516-17, however, does he dare to discard altogether his pastoral doubts about the doctrine of the certainty of salvation, and his monkish aversion to the thought that a pious person may confidently count on the mercy of God without seeming to infringe on humility. Only after all this does he frankly and freely assert: It is impossible to trust in God without at the same time being absolutely certain of salvation and eternal bliss."—"Luther in Light of Recent Research," Boehmer, p. 84.

Through Staupitz, Luther was chosen (1508) Professor of Philosophy in the University of Wittenberg, founded in 1502, a school which welcomed the "New Learning." Here along with his teaching of Aristotle, he continued his studies in the Bible until he was privileged to teach it also, lecturing first upon the Psalms, and then on Romans and Galatians. Of these latter lectures Melanchthon said, "As John the Baptist pointed to the Lamb of God, so Luther showed that for Christ's sake sin is pardoned through grace, and that we must accept this benefit by faith." In 1515, he was made Superintendent of the Augustinian Convents of Thuringia and Meissen. As pastor of the "City Church" he preached frequently to citizens and students. An event of great importance had been his visit to Rome the winter of 1511-1512 in an effort to secure the adoption among his Order of Monks of a new and stricter form of discipline and morals. As he neared Italy, he was increasingly shocked by the wickedness he saw in the monasteries he stopped in. In Rome, he visited numerous churches and performed many masses, wishing

his dear parents were dead that he might there pray them out of purgatory. As to faith, he found many priests atheistic. Contrary to his expectations, accustomed to the plain severe life of the North, he beheld the clergy living in luxury and splendor, the higher in rank the richer and prouder; the city, to him "thrice holy, because of the blood of the martyrs shed there," instead of statues of saints, given over to monuments of the ancient heathenism. According to an old tradition, while ascending the "Holy Stairs" of St. John's Lateran, so-called because they are claimed to be the stairs of Pilate's Palace in Jerusalem ascended by the Lord Jesus, and brought to Rome by Empress Helena, praying on bended knees on each step, believing, doubtless, the bulls of Popes Leo IV (850) and Pasquale II (1100), that for each of the twenty-eight steps thus ascended, in prayer, meditation, with a contrite heart, there would be granted him nine years of indulgence, as scores of people ascend in prayer every day even now, there came to his mind, "The just shall live by faith," with such force of conviction, that he stopped, arose, turned and walked deliberately down. Luther was gradually, but surely, being led to give up the doctrine of his Church, *salvation by works,* for that which he was to teach and defend—*Justification by faith alone,* a doctrine well understood by him, but coming more and more to be his assurance and peace.

As Pastor and Preacher. The actual break with the Church was brought about by the sale of indulgences by Tetzel, at Jueterbock, near Wittenberg, in 1517. The Catholic Church believed in indulgences, and does yet. But all concede that the traffic in them as conducted by this man was scandalous.

In the early Church, many Christians had proved unequal to the severe persecutions and renounced their faith. Others still led sinful lives. The question of restoring such persons to fellowship was a serious thing in view of Scripture principles and requirements (see Mt. 10:33; Mk. 8:38; Heb. 11, 12; 1 Pet.; Rev. 2, 3). A probation period was required of penitents during which confessions, lamentations, abstinence, and also charity and benevolence, outward signs of repentance, should be manifested. This form of Church discipline fell into comparative disuse after the fourth century, and its place taken by a penance or satisfac-

tion to be done after confession of sins, before absolution was pronounced by the priest. Later, when absolution was granted immediately after confession, the need of penance, considered a sacrament as early as Peter Damiens (1000-1072), was still taught on the ground that, though absolution remits the guilt and the eternal punishment of sins, there yet remains a temporal punishment, including the fires of purgatory, which must be remitted by *satisfactions*. A release from the performance of satisfaction is called *indulgence*. They are granted on the "authority of the Church, to the faithful, from the treasury of the superabundant satisfactory merits of our Lord Jesus Christ, of Mary most holy, and of the saints." Satisfaction, or penance, from being a requirement to pray, confession, lamentation, fasting and such like signs of repentance, came to be rendered in part by making holy pilgrimages to tombs of saints, but especially to Rome, and by gifts of money to the Church or priests, a custom originating first in Germany. For going on a pilgrimage to Rome at the great festivals, on a crusade to Palestine or to Spain against the Mohammedans, against the heathen Slavs, or the heretical Christian Waldenses, or by money helping such expeditions, a plenary or complete indulgence was granted. The question was asked and answered by Aquinas and others, whether one could make satisfaction for another and answered affirmatively, on the ground of the "treasury of merit," adopted 1343 as a doctrine. Christ, Mary, and the saints did more good than was required for their own salvation; their surplus of good may be transferred to the credit of another; the Church can transfer merit to the credit of whomever she wills; the money paid to a good cause by the living will purchase credit towards salvation for souls in purgatory. Tetzel also proclaimed, "Nor is it necessary that those who pay into the treasury on behalf of the souls [in purgatory] shall be contrite in heart and make oral confession." His appeals to the people to deliver the souls of their departed friends from the flames of purgatory—coupled with the assurance that

> "As soon as your gold in the casket rings,
> That soon the soul to heaven springs"—

met with hearty response. The funds thus secured were to be

devoted to the completion and decoration of the new St. Peter's Cathedral, Rome. The price of the sin of murder was fixed at $16; robbing of churches and perjury, $18; polygamy, $12.

Already in 1516 Luther had preached against the practice and had written a letter trying to prevent their sale. Members of his own congregation now bought them, and, in consequence, refused to go to confession. Luther's next move was to arrange for a public debate upon them. His challenge, issued to any and all, known as the "Ninety-five Theses," was written and nailed to the door of the Castle Church. So far, this was altogether in accordance with university customs. Luther chose, however, as the time, October 31, All Souls' Day, the next day being All Saints', when a large number of people would come to worship there, to gaze upon the 5,000 garments, bones and other "relics" of saints, gathered at great cost, with simple faith and just pride, and pray at some or all of the nineteen altars, for which "good works," rightly performed in full, it was possible to secure 300,000 days of "indulgence." In his opposition the spirit and courage of this young pastor and professor are perceived in part only when we realize that these relics were dear to the Elector Frederick, ruler of the Province; that this Church was related officially to the University, and that the professors were given its official positions and its income; and we are amazed that Luther had the boldness thus to strike at the age-long inherited faith of the entire Church, the esteem and friendship of his ruler, the prosperity of this congregation, the income of his school and his own salary. But he nailed them up. The sound of his hammer was like that of the Norse god Thor, the Thunderer. Strange and unexpected echoes awoke and still resound.

As Reformer. No debate occurred in Wittenberg. Instead, great scholars elsewhere wrote replies to the Theses, affirming the powers of the pope, and calling Luther a heretic. In answering them his own faith became clearer and stronger. The question shifted to the query, Who has the right to decide in disputed points the pope, or a council? A debate occurred, however, at Augsburg, in October, 1518, between Luther and a representative of the pope, Cardinal Cajetan. Luther denied the treasury of merit, and asserted that faith was necessary for the beneficial reception

of the Lord's Supper. Cajetan asserted that the papal authority was superior to council, Church and Scriptures. Luther asserted the Scriptures to be the highest authority. He yielded all he could, but though failing to agree, he yet promised to keep quiet in the future, if his enemies would also cease. Fearing at last that he would be seized and taken to Rome and burned, by the help of friends, like Paul at Damascus, he escaped at night by a gate. He arrived safely at Wittenberg, October 31. Pope Leo X now issued a Bull reaffirming the doctrine of indulgences Anticipating excommunication soon, Luther now published an appeal to be heard, before condemned, before a General Council

THE LUTHER OAK AT WITTENBERG
The tree grows near the University where Luther burned the Papal Bull, December 10, 1520.

of all the Church. In 1519, a similar interview occurred with Miltitz. Luther then agreed to write a letter to the Pope confessing that he had been too severe, one to the Christians of Germany urging them to respect the Church, to refrain from further controversy, and to submit to a Tribunal of a German bishop, reserving the right, however, of appealing to the Council if he was not able to submit to its decision. The Tribunal was arranged for at Coblentz, before the Archbishop of Trier, Caje-

tan again present. Luther feared to go thither, and besides had no money for the journey.

His Break with the Church. Meanwhile another event of great moment had occurred. Luther had his debate. It took place in Leipsic, July 4-13, 1519. His opponent was a man of great reputation for scholarship—John Eck. A historian of the period says of Luther at this time: "He is of medium size, in body reduced by cares and study, so that almost every bone in his body could be counted. He is in his best years. His voice is distinct and clear. His learning and knowledge of the Scriptures are extraordinary. . . . He is at times fresh, joyous, reliable, and has a pleasant countenance, notwithstanding his enemies are constantly threatening him, so that one is constrained to think that this man undertakes no difficult task without the assistance of the gods."

Luther upheld the salvation of the Christians of the East, who denied papal authority, defended some of the doctrines of Wyclif and Huss, declared Councils and popes could err, that the Holy Scriptures were the supreme authority in religion, and that the Apocryphal Books, from which arguments are drawn by the Church for some of its distinctive doctrines, are not inspired Holy Scripture. He later published a book in which he upheld the principle, "Justification by faith alone," and exposed the futility of good works as a means of salvation. All these things were *heresy*. Luther was no longer a Catholic by conviction.

His Excommunication. The Ban of excommunication arrived at Wittenberg in October, 1520. It called upon him and his followers to recant within sixty days or be treated as heretics. Instead of recanting, Luther, surrounded by students and professors of the University, made a bonfire of the Papal Bull and other writings, December 10, and in a defence of his act called the pope anti-Christ, according to 2 Thess. 2: 3, 4. Luther hitherto had fought for a reformation of his Church from within; he is now forced to fight for it from without.

His Trial at the Diet of Worms. Frederick, ruler of Saxony, and one of the seven electors who chose the emperors, declined to become emperor, in favor of Charles V, King of Spain, chosen emperor, 1519. Frederick requested then that a Diet be called

and that Luther be heard before it. When summoned to go, his friends feared he would never be allowed to return. Luther declared his intention in the words, "I will go to Worms if there be as many devils there as there are tiles upon the houseroofs!" He appeared before the august assembly, Emperor Charles in the midst, April 18. To the question whether he would retract what he had written against the Church, he replied, in Latin and German: "I will give an answer without horns or teeth. Unless I am refuted by evidence drawn from the Holy Scriptures or by sound, clear argument, I will not recant, for the pope and Councils have often erred. Here I stand, I cannot do otherwise. God help me, amen!" In private interviews he was urged to

This MONUMENT AT WORMS, erected in 1868, is the finest of Germany's numerous stone and bronze tributes to Luther. The head of Luther is 28 feet from the 42 feet square, granite base. The four corner syenite pedestals support figures of Elector Frederick (front), Philip of Hesse (right), Melanchthon (rear), and Reuchlin (right). The seated female figures represent Augsburg, Magdeburg and Spires. Seated about the Luther figure are Waldo, Wiclif, Huss, and Savonarola. There are many portraits, emblems and inscriptions on pedestal and wall faces.

yield his opinions to a Council to be called, but he insisted, "I cannot yield, let the consequence be what God wills." He departed April 26, under the emperor's safe conduct, commanded not to preach on the way. He preached, nevertheless, in Eisenach and at Mochra, the former home of his parents.

Elector Frederick had previously consulted with the former Emperor Maximilian, whose plans the pope had often thwarted. He counseled: "Let the Wittenberg monk be taken good care of;

we may some day want him." Erasmus had written Frederick: "Luther has sinned in two points. He has hit the pope's crown and the bellies of the monks." He also advised the Elector to care for Luther.

At Worms, Luther's enemies urged Emperor Charles not to keep faith with Luther and his ruler Frederick, but to turn him over to the pope, on the ground that one need not keep faith with a heretic. But Charles, recalling how the Emperor Sigismund had turned red with shame when at Constance he had broken faith with John Huss, and held, condemned and burned him, refused, promising to get Luther after the latter had left Worms. The Ban of the Emperor was published May 8. This declared Luther an outlaw. He must not be received or shown any kindness, but arrested and handed over to Emperor Charles. Any disobeying was to suffer death. Futile Edict of Worms!

But Frederick had planned to save his brilliant professor. During the night of May 5, when his party was near Eisenach, Luther was seized by masked men in a forest and hid in a castle nearby—the Wartburg. Here disguised as a knight, Luther began the translation of the Bible into German, safe in his Patmos. At the end of eleven months, hearing of undesirable conditions in Wittenberg, in face of the dangers threatening him, he hurried thither to restore order and assume control.

Luther considered that things not forbidden in Scripture are allowed. But extremer men were in power during Luther's absence from Wittenberg, and the altar, organ, pictures, statues, candles, gowns—everything reminding of popery was condemned and put out. Luther entered his pulpit and in a week's time the trouble-makers were silenced and driven out. These same men later (1524-25) stirred up the peasants of Suabia and Thuringia to rebel against their governments. Worthy as their cause seemed, the desire for liberty and freedom, Luther felt the method was wrong and condemned this "Peasants' War." He did not believe in using any sword but that of the Holy Spirit to reform the Church and State.

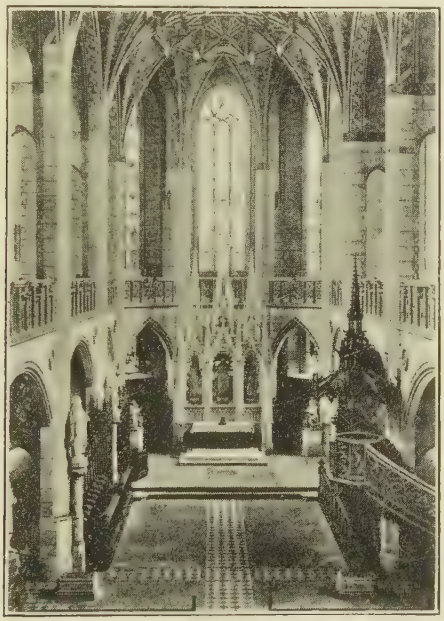
Family Life. As an example to priests, and that he might enjoy a home, he entered into marriage, June 13, 1525, with Catharine von Bora, a nun from a nearby convent, discontinued

because of the acceptance there of Luther's teachings. To them were born six children. One, Elizabeth, died in infancy, and Magdalene at the age of thirteen. The third daughter, Margaret, married a lawyer of Prussia. Of his sons, John became an eminent lawyer, Martin a preacher (he died young, 1565), and Paul, family physician to Duke John, Elector of Saxony, and a professor at Gotha University. Some of Paul's descendants still live in Germany. Many glimpses of Luther's home life are had from his "Table Talk," from pictures, letters, and relics still to be seen in his old home at Wittenberg.

His Death. After twenty years of home life, shared with scores of guests, burdened with the care of all the churches, in journeyings and dangers oft, defending the great principles of the Reformation,—Justification by faith alone and the Word of God the supreme authority in all matters of religion,—by hundreds of writings and addresses, he succumbed to numerous and increasing maladies, and breathed his last at Eisleben, February 18, 1546, near the house in which he was born and the church wherein he was baptized. His last word was the answer "Yes," in reply to this question: "Venerable father, do you still hold on to Christ, and the doctrines you have preached, and will you die with these views?" Two funeral services were held in Eisleben, one in Halle and one in Wittenberg, 1 Thess. 4 : 13-18 serving as a text for the first and last of the discourses.

Estimates of His Character. In Wittenberg there stands yet to-day the Castle Church. The wooden doors which trembled in receiving Luther's theses are long since gone. The challenge now is cast in doors of bronze. Within on either side are two tombs; the one contains the body of Melancthon, the other of Luther. Hither came, in 1547, Emperor Charles V. He had often regretted that he had allowed Luther to return from Worms. But urged now by his companion, the Duke of Alva, the fiendish foe of the Protestants of the Netherlands, to have Luther's body exhumed and burned, he replied, "I make war upon the living, not upon the dead. Let this man rest undisturbed until the day of resurrection and judgment." The Emperor's decision was fortunate for his own fame. For of the four potentates who ruled the mind of Europe in the Refor-

mation, the emperor, Erasmus, the pope, and Luther, says Krauth ("Conservative Reformation," p. 87), "The pope wanes, Erasmus is little, the emperor is nothing, but Luther abides as a power for all time. His image casts itself upon the current of the ages, as the mountain mirrors itself in the river that winds at its foot—the mighty fixing itself immutably upon the changing." The figure, extravagant as it may seem, had in part appealed to others. Among them, the great Carlyle. "I will call



INTERIOR OF THE CASTLE CHURCH

The grave of Luther is indicated by a marker on the right, at base of the pulpit. The one on the left is Melanchthon's. To the left of this was the door against which the Theses were nailed, now replaced by doors of bronze in which they are cast in Latin.

this Luther a truly great man; great in intellect, in courage, affection, and integrity; one of our most lovable and precious men. Great, not as a hewn obelisk; but as an Alpine mountain,—so simple, honest, spontaneous, not setting up to be great at all; there for quite another purpose than being great; ah, yes, unsubduable granite, piercing far and wide into the heavens; yet in the cleft of its fountains, green beautiful valleys with flowers!"—

"Hero Worship." "Next to the apostles, he was the greatest gift of God to the Church, whom we all admire for his faith." Adolf Saphir, "The Life of Faith."

It is these many points of view of Luther, the symmetry and balance preserved throughout his heroic stature that draws men to study him "in the changing light of four centuries. Each man according to his point of view, each group according to its particular persuasion, selects for emphasis some one characteristic or group of characteristics in the man, some one stage or period in his development, some one feature in his movement." (Article in *Lutheran Quarterly*, January, 1917, by Professor Wentz.) The life of this man will shine on as a bright fixed star in the firmament. The eyes of many beholding him from age to age will see in him a poet, prophet, priest or king; and the great will continue to bring their tributes of learning and wealth and the lowly pay those of love and thanksgiving.

Chief Writings. Before his trial, Luther had published an "Address to the Christian Nobles of the German Nation," of which 4,000 copies were sold in a few days. In it he contended that all Christians, by virtue of their baptism and faith, are equal; that neither Christ nor Paul gives to anyone, as the pope, exclusive right to explain the Scriptures; that, as in the days of Constantine, the emperor is superior to the pope in temporal things. He condemns the haughtiness of the popes, the avarice of the cardinals and bishops, the unbearable Church taxes, the celibacy of the priests, the many holidays, monkish begging, the persecution of the Hussites, luxury, intemperance, usury, corporation greed; and urges the establishment of schools, of all grades, for both girls and boys.

In "The Babylonian Captivity of the Church," he charged the popes with adding to the original number of sacraments. "The sacraments the pope uses to keep us in bondage from birth till death; the seven sacraments are the seven rings which yoke us to the Roman priesthood." He denounced transubstantiation, fastings, pilgrimages, and monasticism, exploding thus a mine under the entire sacramental system in which the priesthood felt so safely entrenched. Henry VIII of England published a book against this one of Luther, for which the pope gave him

the title, "Defender of the Faith," assumed by the English kings to this day.

In "Christian Freedom," published also in that same year, 1520, he taught that the Christian is lord over his own heart, is his own priest; his body is servant to this lord and must obey faith and the inner man. From faith in God flows love to Him; from love to God flows a pure life, and the desire to do good to men,—proper "good works." The pope called this doctrine, "an abortion of hell."

These and scores of other writings served their purpose for the conflict in which he was engaged. Some have permanent value. Of these latter are those touching such themes as education and religion, his commentaries, sermons, postils, table talk, running into scores of volumes, many of which are highly prized by his followers to this day.

Luther's greatest single work was the translation of the Bible, begun in 1522 and finished in 1534. It is to this day the standard German Bible. Of his New Testament, published in 1522, it was said at the time by one of his opponents, "Copies have been multiplied to an astonishing extent, so that shoemakers, women, and laymen of all classes read it, carry it with them, and commit its contents to memory. As a result of this, they have within a few months become so bold that they have dared to dispute about faith, not only with Catholic laymen, but with priests and monks · yes, even with Professors and Doctors of Theology. At times it has happened that Lutheran laymen have been able to quote offhand more passages of Scripture than the monks and priests themselves; and Luther has long ago convinced his followers that they should not believe any doctrine not found in the Holy Scriptures."

The Larger and Smaller Catechisms appeared in 1529. The Smaller Catechism serves the Church, even to-day, next in importance to the Bible. It awoke much opposition from the Catholics. Dr. Philip Schaff of the German Reformed Church has written: "It is a great little book, with as many thoughts as words, and every word sticking to the heart as well as to the memory. It is strong food for men and milk for babes."

Luther discontinued the mass and the long liturgy, restored the cup to the laity in the communion, urged weekly services

instead of daily, urged priests to marry, to omit keeping of saints' days, urged catechization, singing by the congregation, and insisted upon prayer, Scripture and sermon in every church service. He wrote for all classes of people. Engaged continually in controversy, sometimes with the crowned heads of Europe, as Henry VIII of England and the Emperor, with Erasmus and other leading scholars of the age, with many who sought to besmirch his character and ruin his cause, Luther fought with tongue and pen as a giant with a battle-axe, smiting and felling in a manner which would be thought unkind and uncouth in these less rugged times. But weapons more refined would have wholly failed to cut to the heart of the well-entrenched and fully armored foe.

Views of the Sacraments. Lutheran teaching concerning the sacraments is to be found in the Symbolical Books. He rejected all but two of the so-called seven sacraments of the Roman and Greek Churches, making the other five but church rites or ceremonies—Confirmation, Absolution, or Penance, Extreme Unction, Ordination, and Matrimony.

Concerning the Lord's Supper, it came to be taught by the Roman Church that the bread and wine in consecration undergo a change of substance, *transubstantiation*. This view was rejected by him in favor of the one that the true body and blood of Christ are sacramentally present and with the bread and wine are received both by the worthy and the unworthy to salvation or condemnation. And since the bread is not changed to *flesh*, there is then no blood in the consecrated bread; and, therefore, to receive the blood of Christ, all communicants must receive the wine also. In place of the idea that the Supper is a *sacrifice*, that is, that the body and blood of Christ are presented as an offering to God as a plea for forgiveness, he taught that it is a *sacrament*, that is, a means in and through which God gives Christ to us, as a spiritual food.

In regard to Baptism, its necessity, value and mode, he saw no particular need for change in the teaching of his time. The Romish Ritual directed that baptism may be performed either by pouring, immersion, or sprinkling. Immersion consisted in his day, especially in the case of children, in simply dipping the

back of the head into the font. Adults could thus also be immersed; or, if they preferred, they could have the whole body put under the water. An interesting Latin letter of Luther is given in the De Wette Edition of his works (iv., 8). It is the answer of Luther to a question asked him concerning the mode to be used in baptizing a certain Jewess. He directs:—"It would please me, therefore, that she should . . . modestly have the water poured upon her, . . . or, if she sit in the water up to her neck, that her head be immersed with a trine immersion. . . ." This should be conclusive evidence that Luther at that time preferred pouring as a mode, but allowed the validity of other methods. The same idea may be found expressed in his Larger Catechism, issued a few months earlier in this same year, 1530, under the chapter on Baptism. An imperfect translation of but a part of the above letter is given in the Walch Edition of Luther's works (x., 2637); and this same extract has come to be unfairly and wrongly made use of by advocates of immersion in an endeavor to show that Luther preferred immersion. The complete facts, however, concerning his views, prove the contrary. A full discussion is given in Krauth's "Conservative Reformation," chap. xi.

The effect of baptism upon infants is generally considered yet by Lutherans to be the bringing of them into a covenant relation with God, and the beginning of the Holy Spirit's work in the heart, on the faith of the believing parents. This regeneration and conversion become complete only when, through the hearing of the Gospel, individual faith—including all its elements, viz., knowledge of the truth, assent to its requirements, and personal trust in Christ alone for salvation—lays firm and voluntary hold upon the word and promises of God.

Unbaptized children dying are not, as in the Roman view, excluded from heaven, but in their helplessness are saved through the uncovenanted love and mercy of an all-wise and gracious heavenly Father.

Music. Luther sang and played, to the pleasure of himself and the delight of his friends. Of music, he said, "After theology I give the next place and highest honor to music. This is very hateful to the devil, and with it one may drive off tempta-

tion and evil thoughts. It is one of the finest and noblest gifts of God." He composed words and music of hymns, thirty-eight in all; among his first was the one based on Psalm 130, used at the funeral services held for him at Halle, beginning thus:

"Aus tiefer Noth schrei' ich zu Dir,
Mein Gott, erhör' mein rufen."
—*Book of Worship, No. 391*

His "A Mighty Fortress Is Our God," or "Battle Hymn," has all the confidence and strength of a mighty stronghold, a lofty, impregnable Gibraltar, guarded by sleepless sentinels, time-defying walls and invincible weapons.

Over the door of the house in Eisleben where he was born is an inscription which states, "In this house Dr. M. Luther was born, November 10, 1483." There follows a couplet which well explains why Luther's works abide. It is this:

Gottes Wort ist Luthers Lehr
Darum vergeht sie nimmer mehr.

[The Word of God is Luther's lore,
That's why it lasts forever more.]

Other Reformers. Ulrich Zwingli was born at Wildhaus, Switzerland, 1484, and became a priest. In 1518, he refused the papal pension; in 1523, had his debate in defense of his theses, and in 1524 was married. He became also a political reformer. When the Catholic Forest Cantons attacked the Protestant cities, Zwingli as chaplain was slain, 1531.

John Calvin, born 1509, in France. He had left the priesthood for law, studied Protestant theology in Paris, and for safety fled to Geneva, Switzerland, 1536. His scholarship, sermons, books, school, zeal for the truth and his courage, have won for him a large body of followers.

He taught predestination to death eternal as well as to life; that in the Lord's Supper believers are fed spiritually, but unbelievers receive bread and water only. He and Zwingli agreed that everything reminding one of the Catholic service, as paintings, altars, fonts, organs, the chanting of rituals, etc., should be abolished. These doctrines, known as "Reformed," superseded those of Luther in England under the leadership of Cranmer, in Scotland under Knox, in France, Holland, and Southern

Germany and Switzerland, while the teachings of Luther were carried from Wittenberg into Denmark, Norway and Sweden. These latter countries preserved, however, their former mode of church government, and have therefore a Lutheran *Episcopal* Church. From here missionaries went to Iceland, Lapland and Greenland. In Bohemia, Poland and Hungary, both Lutheran and Reformed theologies gained adherents.

Efforts at Union

(1) **With Zwingli.** As opposition to the Reformation developed, its friends arranged a conference at Marburg, 1529, in the hope that the followers of Luther and of Zwingli could unite. Fifteen Articles of doctrine were prepared. The leaders agreed on all except the question of the Lord's Supper. As Zwingli denied the real presence of Christ in the bread and wine, a view fundamental in Luther's mind to Christian faith, they parted with promises to tolerate rather than help each other.

(2) **With the Catholics.** Luther's Margrave Articles, enlarged to seventeen at Swabach, and again revised and enlarged with the help of Melanchthon, became, in 1530, "The Augsburg Confession." Emperor Charles had arranged a Diet at Augsburg to reunite the Lutherans to the Catholics. When the "Confession" was read, the Catholic theologians declared they could refute it by proofs from the writings of the Church Fathers, but not from the Bible. Then said Duke George of Saxony, "The Lutherans are entrenched in the Scriptures, and we are outside of them." A "Confutation" was prepared, in answer to which Melanchthon prepared "The Apology." This was published in 1531, the "unaltered" Augsburg Confession in 1530. The Confession is the first Protestant creed. To it all Protestant denominations are greatly indebted.

Pope Paul III made another effort in 1537, and called a Council for May, at Mantua, Italy, and asked the Lutherans to attend. For this Luther prepared another set of Articles of doctrine which were presented first to the Protestant League at Smalkald, February, 1537. On this account they are known as the "Smalkald Articles." The Lutherans decided to ask that the Council be held in a *German* city; as a result no Council was held.

(3) **With Calvin.** Philip Melancthon was in some ways Luther's counterpart and superior. He had greater scholarship, but less courage of conviction. Influenced by a desire for union with the followers of Calvin, he modified, in 1540, Article X of the Confession to read, "With the bread and wine the body and blood of Christ are truly *offered*," instead of, "are truly *present, administered* and *received* by those who partake," thus making the reception depend upon the faith of the participant, Calvin's view, as against Luther's, that the *unworthy* also, as well as the believer, truly partakes, the former to his condemnation. The Confession, thus changed, came to be known as the "Altered" Augsburg Confession.

(4) **Of the Lutherans.** Another effort was made, beginning 1545, to reunite with the Catholics, Luther reluctantly agreeing to accept the Catholic system of government, pope and all, if they on their part would yield the false doctrines. But the Jesuits had been organized already (1540) for the purpose of putting down the Protestants, and in the Council of Trent (1545-1563) the Jesuit reactionaries triumphed over the evangelical Catholics. To oppose further concessions by the Lutherans to any party, the University of Jena was founded, 1557; and the "Formula of Concord," an emphatic re-statement of Lutheran views, was prepared and quite generally adopted (1577). All hope of unions with other Protestants or Catholics was now abandoned. The Augsburg Confession, the Apology to the Augsburg Confession, the Larger and the Smaller Catechism, the Smalkald Articles, and the Formula of Concord were later compiled as "The Book of Concord," or "The Lutheran Symbolical Books." To them all Lutherans adhere more or less closely, and are thus united to the Hero of the Reformation and to each other.

Efforts to Stay the Reformation

(1) **By War.** (a) **In France.** To counteract the influence of the reformers and save the Roman Catholic faith from extinction, resort was had to various things,—the sword, the pen, Councils, schools, Orders, missions, etc. France first led the way through her Dominicans by destroying, in 1545, the Waldenses,

a plain, good people, Protestants before the Reformation, murdering 4,000, and selling the remainder into slavery. Then her fair name was indelibly stained by a great cold-blooded wholesale murder of the Huguenots, the Massacre of St. Bartholomew's Day, August 24, 1572. The occasion was the wedding of the king's sister, Margaret—Catholic, to Henry of Navarre—Protestant. Paris was full of Protestant visitors. The number of Protestants murdered there is estimated as many as 10,000, and in the other parts of France at 100,000 more. The Pope overjoyed at the death of so many "heretics," caused a Te Deum to be sung in St. Peter's, Rome. However, in 1598, Henry, now King of France, issued the Edict of Nantes, which granted freedom for a century to every faith. During the years 1685 to 1787, this famous edict was repealed, and the French Protestants were forced to seek homes in other lands, notably Germany and America, to the severe moral and industrial loss of their native land, and the great gain of their adopted homes.

(b) **In Great Britain.** England broke away from the papal authority that Henry VIII might secure a divorce from his Spanish wife, Queen Catharine. Under his son, Edward VI (1547-1453), Forty-two Articles of Faith, based on the Augsburg Confession, were adopted and the Prayer Book revised, 1552. Henry's daughter Mary, born of Catharine, Spanish and Catholic, endeavored to restore Catholicism. The persecutions of her reign (1453-1458), through which about three hundred were put to death and eight hundred others driven to Germany and Switzerland, have given her the name of "Bloody Mary." Elizabeth (1558-1603), daughter of Henry and Anne Boleyn, was a staunch Lutheran. The exiles, returning from Geneva, kept the Lutheran doctrine of the Lord's Supper out of the Episcopal *Book of Common Prayer,* as also Calvin's view of predestination. Some Catholic elements were retained (the episcopacy, apostolic succession, a copious ceremonial). In opposition to this, the Puritans or Presbyterians introduced a presbyterial constitution, modeled after that of Geneva, with a strict discipline, a rigid adherence to the Scriptures (excluding the Apocrypha), and to Calvinism, excluding clerical vestments, altars, candles, crucifixes, the sign of the cross, forms of prayer, sponsors in

baptism, confirmation, kneeling at the sacrament, bowing the head at the name of Jesus, bells, organs, and all festivals, retaining only the Sabbath. The Act of Uniformity (1563) aimed at these, punished with fines, imprisonment and exile. This caused a more extreme body to arise, the Independents (Congregationalists), who rejected synods and presbyteries, making pastors answerable only to the congregations they serve. Elizabeth introduced the Episcopal Church into Ireland, giving it all the church property there. But the mass of the Irish people remained Catholic.

As Mary Queen of Scots, Catholic, claimed the English throne, Elizabeth felt driven in self-defence to allow her, though a cousin, to be put to death. To avenge this, and to crush Protestantism, the Spanish king, Philip II, sent the "Invincible Armada" of 130 ships. But Sir Francis Drake and Howard, aided by storms on the English Channel, destroyed two-thirds of them, saved Protestantism to England and Scotland, and thus, through the English colonies, to the New World.

(c) **In Holland.** Emperor Charles V, King of Spain, was also King of The Netherlands. Luther's writings early circulated here; and as early as 1523, Lutheran martyrs perished at Antwerp. The Edict of Worms was carried out with severity. The Inquisition, introduced in 1555, caused to be hanged, burned or buried alive a number estimated from one thousand to one hundred thousand. The bloody Duke of Alva, commander of an army, used unexampled cruelties. The Protestant hero, William of Orange, the first ruler since Constantine to recognize the sacred rights of conscience, contended till his murder (1584). The struggle continued under his son Maurice, till 1609, when the independence of the Protestants of the North was recognized, as Holland, a republic. The southern part, Belgium, submitted, and has remained Catholic. Holland now became an asylum for all forms of persecuted Protestantism.

(d) **In Germany.** Luther had perceived the gathering of the clouds of war in Germany. He died as they began to break. In 1524, when at the Diet of Nuremberg, the pope's legate called the German rulers to task for not carrying out the Edict of Worms, which was that Luther and his heresy be destroyed,

they promised to do so "as far as possible." As this was not satisfactory to the Catholic party, the Archduke of Austria, with the rulers and bishops of Southern Germany, formed a Catholic Alliance to keep the Wittenberg heresy out of their lands, and to help each other in case of need. The Protestant rulers then organized the League of Torgau (1526). At the Diet of Spires of 1529, the Catholic party who were in the majority decreed that all rulers should submit to the pope, and the Lutheran teachings be kept out of the States that had not yet accepted them. On April 19, the fourteen Lutheran rulers present submitted a Protest against this decree, and thereby got the name *Protestants.*

EL AZHAR MOSQUE, CAIRO. STUDENTS IN THE COURT

This richly endowed mosque is used entirely as a university. Its attendance numbers about 14,000, the largest in the world. The Koran is the principal book used. The persistent efforts of the Mohammedans to extend their conquests in Eastern Europe prevented Emperor Charles V from using his armies to crush the Protestants.

Photo by the Author.

At the Diet of Augsburg (1530), they again refused to submit; and when the Emperor began to threaten them, they united in the League of Smalkald. Luther, who had opposed an appeal to arms hitherto, now declared that Christians were bound to defend their princes when unlawfully assaulted. France, Denmark and the dukes of Bavaria united with them. But a Turkish army under Soliman was threatening Austria, and the Emperor was compelled to make peace again with his German Protestant

subjects in 1532, and leave all to be settled by a new Diet. In 1538, the Catholics formed a League. Maurice, Duke of Saxony, changed to the Catholic side (1546), and the Smalkald War began. Lutheran pastors were driven into exile and the Catholic worship reintroduced into the churches.

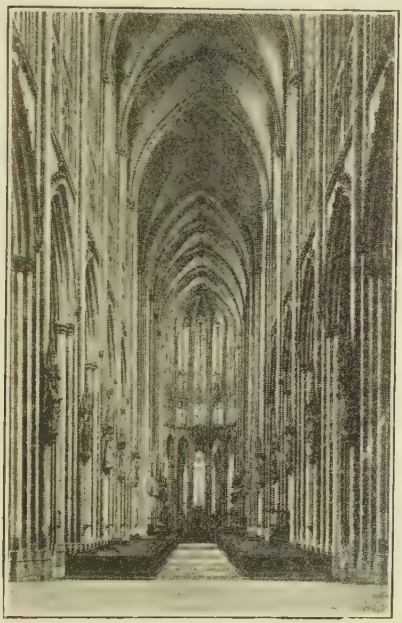
Magdeburg, the last important Protestant city, was besieged by the army of Maurice. But suddenly he changed to the Protestant side again, defeated the Emperor and secured the Peace of Augsburg, 1555.

This treaty included three important provisions—First, the religion of the people is to be that of their prince. If unwilling, they are to have liberty to move out of the country, with loss, however, of property and honor. Second, any bishop on his becoming a Protestant, must resign his office, the property and income to remain with the Catholics. This explains why even in Protestant Germany most of the fine old Cathedrals are in Catholic hands to-day. Third, no one was to be assailed for adherence to the Augsburg Confession. This applied to Lutherans only. Many other Protestants of Germany naturally joined the Lutheran Church for safety, not from conviction, and made a restatement and emphasis of Lutheran teachings seem necessary, as was done later in the Formula of Concord, 1577. Emperor Charles refused to take part in this treaty with the Protestants. It was not crushing them. If he had only burned Luther at Worms in 1521!

The Thirty Years' War. This peace only postponed the final decision of the sword. In 1608, the Protestants formed the Evangelical Union, the Catholics the Holy League in 1609. The first outbreak was in Bohemia. The Protestants drove out their Catholic king, Ferdinand, and elected Frederick V, son-in-law of James I, of England. The war, which raged fiercest from 1618 to 1623, resulted in the destruction of the Protestants, and the restoration of Ferdinand, who was then also made emperor.

Christian IV, Lutheran king of Denmark, with the aid of Holland and England, now struggled for the cause (1625-1629), but was finally defeated. An edict of the Emperor then demanded that all Church property in the hands of the Protestants be returned. This meant one thousand Lutheran churches in Silesia

alone. The Lutheran cause seemed about to be lost. The army had destroyed all who resisted as far north as Magdeburg, a Lutheran stronghold. It was now surrounded by the foe under the cruel commander, Tilly. Knowing full well the fate that awaited them, the inhabitants defied the besiegers to the bitter end. When the city fell, and the slaughter of the 30,000 men



INTERIOR OF THE CATHEDRAL OF COLOGNE

This Gothic structure is one of the greatest achievements of man. Work was performed upon it from 1248-1500 and left unfinished. It was restored and completed during 1842-1871. The funds were secured by gifts from the kings of Prussia, subscriptions, and by lotteries. The nave is 400 feet long, 50 wide and 150 high. There are double side aisles. In a chapel in the Choir are exhibited on Festal Days, as "relics," the skulls of the Three Wise Men,(?) secured by Empress Helena. The Protestants were driven out of Cologne in 1608.

began, the school-children were started marching through the streets singing the hymn of Luther:

"Lord, keep us steadfast in Thy Word,
Curb Pope and Turk who by the sword
Would wrest the kingdom from Thy Son
And set at naught all He hath done, etc.,"

until Tilly, a modern Herod, ordered the children all slain. The

city was plundered and burned, the splendid Cathedral alone being spared.

But the cry of the innocents and the prayers of the faithful had been heard. And He who laughs at the rage of men, unbared His arm and put strength into the heart of still another king to undertake the saving of Protestantism on the Continent of Europe. He found Gustavus Adolphus, King of Sweden, ready to say, "Here am I, send me." Leaving the care of the kingdom to his little daughter, he landed, June, 1630, at Usedom, with an army of 15,000 Lutheran Swedes and Finns. They joined battle near Leipsic, and Tilly, victor in thirty-six battles, was defeated. On the the Lech, he was defeated and mortally wounded. The Emperor, alarmed, recalled Wallenstein, a celebrated but deposed general, who raised a new army. This one faced the Swedes at Luetzen, November 6, 1632. Aware of the consequences to the world of the result of the day, morning worship was conducted that morning by King Adolphus himself. After singing Luther's Battle Hymn, "A Mighty Fortress Is Our God," and the king's own hymn, "Fear Not, O Little Flock, the Foe" (Nos. 343, 352, B. of W.), the army knelt while the king offered prayer. Having addressed the army, he gave the watchword, *God with us*, and the command, "Forward!" He received a shot in the arm, and turning, another in the back, and fell, wounded unto death, calling, "My God, my God!" The army, overcome with sorrow and rage, pressed onward until victory rested triumphantly upon the Lutheran side.

The war continued yet fourteen years, others now coming to the assistance of the Swedes, until the Emperor, driven into Vienna, his capital, agreed finally to the Peace of Westphalia, October 24, 1648. In this treaty the Emperor acknowledged Switzerland and Holland to be independent of the Holy Roman Empire, and that there and in Germany Lutherans and also *Reformed* should "forever" have equal rights (liberty of faith and conscience) with the Catholics. A *Te Deum* was sung again, but not at the pope's order this time. The last few years had been largely a struggle for territory. The treaty gave Alsace-Loraine to France, and enlarged Brandenburg into what has become modern Prussia.

(2) **By Council. Council of Trent.** The Catholic party

did not depend alone upon the sword. While the Lutherans were quarreling among themselves and with the Reformed, and both with the little sects that were springing up everywhere, the Catholics met in a great Council at Trent (1545-1563) and succeeded in getting together on many disputed points. A majority agreed that the traditions of the Church are of equal weight with the Bible—and the minority submitted; that "justification by faith alone," without works, as Luther taught, is heresy; and that the papacy is of divine origin. It demanded that hereafter bishops and priests should live a pure life. Their Bible, whose chief difference from the Protestant Bible is that it includes the "Apocrypha" as inspired Holy Scripture, from which source some of the Catholic teachings are drawn, e. g., prayers for the dead, and considered of equal value and authority with the Old and New Testaments, was to be revised; also a catechism, mass book, and prayer book were to be prepared for the use of the people. Thus united among themselves they could then, as they do ever since, call in question the truth of Protestantism, because of its tendency to generate divisions, and proceed, while we are busy with our differences, to win new followers through missions to make up for the losses sustained.

(3) **By Reforms.** The great Catholic leader and reformer was Carlo Borromeo (1538-1588), Bishop of Milan. To him is credited the saving of Northern Italy to the Catholic Church. He worked largely through the founding of schools. His body is one of the cherished objects in the wonderful Milan Cathedral.

(4) **By Persecutions.** The great organization to put down Protestantism was begun by Ignatius Loyola (1491-1556), who founded the Society of Jesus, or Jesuits (1543). Bound by an oath of obedience to their superiors, and having as motto—"The End Justifies the Means," they spread far and wide, founding schools, becoming tutors to royal families, entering heathen as well as Protestant countries, and became so numerous and powerful that many governments then and now consider them a menace to free institutions and religious liberty. Spain was kept Catholic largely through their influence, and to a large degree Italy and Belgium also.

The fires of persecution were lighted wherever the Catholics were strong enough, as in Italy, Spain, Netherlands, England, Scotland, France, and by this means, under the relentless searching of Jesuits and Dominicans, Protestantism everywhere was injured or destroyed.

Recalling the example of the popes in destroying the Albigenses, and of Ferdinand and Isabella of Spain in driving out two to three million Jews, the "Inquisition" was established for finding and destroying Protestants, their Bibles, books and property. The Council of Trent had decreed that all dissenters from its creed should be thus treated. Pope Innocent IV in 1252 had sanctioned torture and ordeals as means of testing guilt, those who could run barefooted over hot irons without being burned, endure the rack, pinion, thumb screws, etc., were considered innocent. The number perishing thus is unknown.

(5) **By Missions.** After the Crusades, missionary zeal had subsided, and had entirely ceased a hundred years before the Reformation. All of Europe had become Christian except Lapland, which was heathen, and southern Spain, held by the Mohammedan Moors. The Mohammedan Turks were trying to capture more of Eastern Europe, and their threats often compelled the emperor to treat the Protestants of Germany well to get help from them to drive the former back down the Danube. In Egypt a few Christians, the Copts, had been spared by the Arabs, while Nestorian Christian missionaries from Persia and Armenia had made some converts in Northern China. The rest of the world was Mohammedan or heathen. It was the explorations of de Gama and Columbus which aroused interest again in foreign countries. Portuguese missionaries went to India and Las Casas came to South America. He was ordained there (1502), the first Christian ordained in the New World.

The great modern missionary of the Catholic Church was Xavier (1506-1552). He was a room-mate at school of Loyola. He went to India and Japan, where he had marvelous success. Later Franciscans, Dominicans and Jesuits went to China, and to islands of the seas. Five generations of Jesuits, like Joliet, Marquette, La Salle, labored in Canada and the United States to convert the Indians. In 1524 Cortez took twelve Franciscan monks with him to Mexico who planted the cross there and in

California. Others labored in the West Indies and South America. As a result, the Catholic Church had a million converts abroad before the Protestants had sent out a single missionary.

Protestant Intolerance. In this the Protestants were unfortunate, but in part not to blame. Luther had said in a sermon, "The Gospel is a material preaching that shall be heard in all the world, and shall freely be proclaimed to all people." But the Lutherans and the followers of the other reformers evidently felt they had enough to do at home, the theologians with the pen, the princes with the sword, to establish and defend their faith and possessions. Some of the work done by them seems to us now to have been unnecessary—the persecutions carried on against the Catholics and against each other. But from Augustine it had been held that the religion of the ruler should be accepted by his people. So in England, Queen Elizabeth not only persecuted the Catholics, but also all dissenters from the Episcopal Church.

In Germany, Lutheran rulers thought it their duty to make Reformed subjects Lutheran, and Reformed rulers thought likewise of their Lutheran people. Both agreed in making it unpleasant for the Protestants who were neither Lutheran nor Reformed, and for Catholics; while where the ruler was Catholic, the sects had no rights and neither Lutherans nor Reformed much peace or safety.

Sects. Holland, in 1626, had proclaimed religious liberty to all people, with the exception only of the followers of Armenius, made a professor of theology at Leyden in 1603. He attacked Calvin's doctrine of predestination; contended for election on the ground of foreseen faith; universal atonement; regeneration by the Holy Spirit, whose influence is not irresistible; and doubt of the universal perseverance of converted souls. His followers were granted equal rights also, in 1630, though the Church of Holland was Calvinistic (Dutch Reformed). Holland thus became the first adopted home of the persecuted of all lands, who hid there till freedom was granted elsewhere, as in parts of America. Some of these sects were annoying enough, some al-

most immoral in practice, and all extreme in views. The "Anabaptists," among other things, denied the validity of infant baptism, a practice dating from the Apostles, and never called into question until the rise of the Albigenses in the twelfth century, or by an occasional monk, as Peter of Bruys (1104-1125) and Henry of Clugny (? -1145). Some insisted that the Church should contain only the regenerate, that the state has no right to legislate concerning a man's faith. Some refused to take oaths, to go to war, or to hold a civil office. Some lived in communities, sometimes in a common building, some denied the validity of marriage, others the necessity of it. Of the Bible, only the New Testament was considered binding by certain ones, certain others holding that the "inner light" was a sufficient guide—Mystics, and still others that reason is enough—Rationalists, Anti-Trinitarians. Socinus (1539-1604) revived the old Arianism, which denied the divinity of Christ, and from which Unitarianism was born. Many of these sects long ago ceased to exist; some have their doctrines in part or in whole yet represented by various Baptists, Mennonites, Amish, Seventh Day Adventists, Quakers, Shakers, Swenkfelders and others, some of them holding to doctrines and practices seemingly odd enough even to-day. But in that time of limited liberty, yet of wildest extravagance, what forbearance and charity was thine, O Holland! mother of religious freedom and defender of the rights of the human conscience.

Church Government. In Germany and Scandinavia Lutheran superintendents and bishops are found. In America, Lutheran synods employ secretaries and superintendents. But all are of the same rank as pastors, having received the same rights and privileges through ordination, bestowed by the members of the synods. This ordination is a rite, not a sacrament, bestows no special rank or grace, and its privileges must, at the demand of those bestowing it, be given up. Through the call of a congregation a Lutheran minister becomes a pastor. Synods exercise only advisory or negative control over the congregations which are largely free concerning their own property and congregational affairs.

The only infallible rule of faith and practice is the Bible. Liberty is permitted by her "Formula of Government" in all

practices and doctrines which are not contrary to the letter or the spirit of the Word. Each congregation and pastor is, therefore, largely free, at least in theory, in such matters as the methods of securing and receiving members, the mode of baptism, the method and frequency of observing the Lord's Supper, the use of the liturgy, vestments, language, the style of church architecture, altar arrangements and furnishings, evangelism, union efforts, there being no denomination rule except only that of church custom and what has been proven by experience to be the most valuable in attaining the purpose of the Church, the making disciples of all nations. The true Lutheran spirit is to observe "Unity in essentials, liberty in non-essentials, and in all things charity."—Meldenius, a German Lutheran theologian, in 1627.

A Future Outlook. The Roman Catholic Church was built upon what was left after the withdrawal of the Eastern half of Christendom. Through the Reformation her lands and people were again divided into two. In 1870, she lost her temporal power. Nevertheless the pope is yet to-day at the head of a Church that, to quote from Lord MacCaulay, "was great and respected before Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

But the mother Church of the Reformation, though she be a daughter and an outcast of the great Roman Catholic Church and but a grandchild of the "One Holy Catholic Church," can and does face the future without a fear. Her worship is adaptable to all, her government is democratic, her zeal is persistent, her life is recuperative, her appeal is comprehensive and winsome; her following is large and loyal, and her leaders are faithful and confident. "We have tried the experiment, as it were, whether by the doctrine of the sixteenth century the souls of the nineteenth century might not be edified unto salvation. . . . and, behold, our hope has not been disappointed. The

ancient doctrine has again demonstrated its ancient and ever new power; thousands of souls have been led by it to faith, and through faith is salvation, and a Church has arisen one in faith and profession, and shining in love and good works." (Quoted from C. F. W. Walther, in "Lutherans in All Lands," Lenker, p: 792.)

Rev. Theodore E. Schmauk, D.D., LL.D., President of the General Council, speaking for the doctrines of Luther in this, the twentieth century, says: "As over against moralism which would make religion a matter of right living,—as over against rationalism which would make religion a matter of the understanding,—as over against ritualism which would make religion an appeal to the senses,—as over against emotionalism which would render religion a matter of the sensibilities, the Lutheran Church makes religion a matter of faith solely."

But in accepting this doctrine of faith as the only justifying principle of our salvation, it is necessary that we shall always hold clearly in mind the kind of faith we must rely upon for our personal salvation and the Church's growth. Prof. H. E. Jacobs, D.D., LL.D., speaking of the faith that saves as set forth in the Augsburg Confession, Article XX, makes it plain to all. He says, "Faith is no longer assent to what ecclesiastical authority prescribes, but a new personal relation to God in which man surrenders himself unreservedly to the divine will, to believe what God declares, to suffer what God imposes, to do what God commands. It is not, so says the Confession, mere knowledge of history, but also the effect of the history that we have grace, righteousness and forgiveness of sins through Christ. It is not mere hope or probability, but consciences are pacified only by faith when they are sure, that for Christ's sake, they have a gracious God." These are immovable foundations. We are secure, if with Luther we say, "Here I stand, I cannot do otherwise. God help me! Amen."

CHAPTER V

THE EXODUS TO AMERICA. (1624-1770.)

Dutch Lutherans. Protestantism was brought to America not by missionaries to the Indians, as was Catholicism, but by settlers. The colony at Jamestown was Episcopal, those in New England, Congregational and Presbyterian; in Rhode Island, Baptist; in New York, Dutch Reformed; along the Delaware, Lutheran,—all these before the first published appeal for a special Protestant Missionary Society, which came from Baron von Weltz, 1664, had been made anywhere.

Among the colony of Dutch who settled New Amsterdam in 1624, and founded there "the first fully organized Protestant Church in America" (Dutch Reformed), were a few Dutch Lutherans, the *first Lutherans in America.* As early as 1649, they are called a "congregation," and write to Holland for a pastor. In answer, Rev. John Ernest Goetwater arrives in 1657, to "the great joy of the Lutherans and discontent and disappointment of the congregation [Reformed], yea of the whole land, even of the English," as one writes of him then. As both the people and Governor Stuyvesant desired New Amsterdam to be without a Lutheran Church, saying of the pastor, "We have already the snake in our bosom," along with some bad women, Rev. Goetwater was soon shipped back to Holland. In 1669, Jacob Fabritius comes; then in 1671, Arensius, who also preached at Albany. He died in 1691. The Lutherans appealed to Holland in 1696 for another pastor. Help, however, first came from a mission pastor of Pennsylvania.

The Swedes. Gustavus Adolphus, desiring to send missionaries to the Indians, and also to enlarge his kingdom and its commerce, gave in 1624 power to colonize in America. For him, Peter Minuit organized a company of traders, and two ship loads of Swedes ascended the Delaware in August, 1637, purchased the land from the Indians and built Fort Christina, now Wil-

mington. The first pastor, Rev. Reorus Torkillus, arrived in 1639. He was the *first Lutheran pastor in America.* He held services in the Fort. He died in 1643 and lies buried under the southern end of the "Old Swedes' Church" at Wilmington, Del., dedicated July 4, 1699, still standing, the *oldest Lutheran church in America.*

The next pastor, John Campanius (1643-1648), preached every Wednesday, Friday, Sunday and Holy Day. Instructions came from Sweden that "the governor of New Sweden shall exert himself that the wild people may gradually be instructed in the truths and worship of the Christian religion, and in other ways brought to civilization and good government." His chief station was Tinicum, nine miles southwest of Philadelphia, where he dedicated a frame church, September 4, 1646, *the first Lutheran church to be built in America.* It was used until the dedication of Gloria Dei Church in 1700.

Delaware Indians came to his services. Upon their request he learned their language that they might learn his religion. He was thus the *first Protestant missionary to the Indians.* He translated into their language Luther's Smaller Catechism, the first book translated into any Indian language. As it was not printed until in 1696, in Sweden, and the New Testament of John Elliot appeared in 1661, it did not become the first *printed* book. A copy of it is in the Historical Library at Gettysburg, Pa.

Rev. Fabritius, formerly of New York, served from 1671 to his death in 1693, being blind after 1682. He had converted a block house, built at Wicacoa in 1669, the present site of Gloria Dei, into a church in 1677.

Rev. Rudman (pastor 1697-1708), dedicated the second building here, July 2, 1700, Rev. Björk preaching from 2 Sam. 7:29. This building, "The Old Swedes' Church," or "Gloria Dei," at Swanson Street, Philadelphia, is the *oldest Lutheran Church building* in the State. Beneath its floor lie the ashes of many of these first Lutheran ministers to America. In it was held the first ordination service for a Lutheran minister. From its pulpit Muhlenberg preached, his third sermon, on his second Sunday in America, the first finished church building in which he had spoken. At its font, brought from Sweden two centuries ago, children are still baptized. The building is of brick, still stands, and

is used every Sunday. "The sounds of psalms" may be wafted more sweetly than in the days of Evangeline (see Longfellow's poem, Part V); and "the birds are apt to come and sing" over the grave of Wilson the great naturalist, as he wished; but, alas! it is no longer Lutheran ministers, but Episcopalian rectors who stand where Muhlenberg stood and preach over the hallowed resting place of America's heroic pioneer Lutheran pastors!

GLORIA DEI, SWANSON AND CHRISTIAN STREETS, PHILADELPHIA

It is of more than passing interest to know that John Morton, who cast the deciding vote for the Declaration of Independence, and John Ericsson, who, of his own means, built the "Monitor," were both Swedes.

The Germans. (1) **Mennonites.** There is some evidence of a settlement, perhaps temporary, of a few German families on the west side of the Delaware as early as 1662, who had come thither from New Jersey. But the first known permanent settlement was at Germantown, on a tract of 25,000 acres, bought from Penn by a Frankfort Company; the settlers, Mennonites, arriving October 6, 1683; their leader Pastorius, a man of Lutheran

parentage, a follower of Spener. Germantown was laid out October 24 of that year, and Pastorius became its first mayor. These people were induced to come here by Penn himself who made frequent visits and advertised in the Rhine countries for settlers, promising religious freedom to all who came to his lands.

(2) **Kelpians.** The Mennonites were followed in 1694 by Kelpius and his Chapter of Rosicrucians, who founded a monastery near by on the Wissahickon. In Philadelphia, they took the oath of allegiance to the crown of Great Britain. Passing Fairmount Hill, they celebrated John the Baptist's Day, June 23, by burning some sticks and grass and rolling the embers down the hill, symbolical of the shortening of the days, or *Sonnenzeend*. On the top of their building, they kept watch day and night for the second coming of the Lord.

They were Pietists, many of them highly educated. Of the five assistant officers, two were Lutherans, Heinrich Koester and Daniel Falckner. These both preached, the former to Lutherans and others at Germantown, the latter to Lutherans at New Hanover and in New Jersey. By tilling the soil they earned their own support. They opened a school for orphans, teaching them free, supporting some also in the monastery, thus making their school the *first charitable institution* in this State.

As the Mennonites were without ordained ministers, and their only service a house to house meeting for meditation, like the Quakers, Koester opened service for them in the house of Van Bebber, one of their number, and urged them to remain true to the Augsburg Confession. That the many Quakers who attended might also have the Gospel, Koester also began preaching in English. "These services, originated by him in 1694, were, undoubtedly, according to Lutheran ritual, and were the first of the kind in these languages in America." —"The German Pietists of Penna.," Julius Sachse.

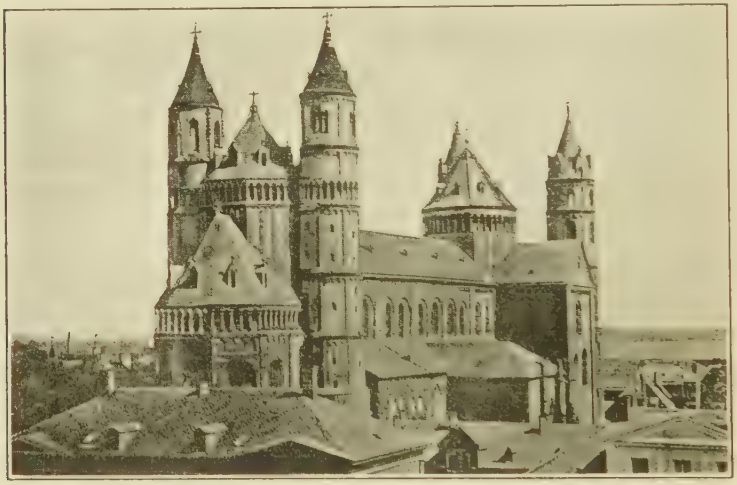
Efforts were made by these hermits to educate the Germans, medicine was dispensed free, and plans were made to convert the Indians in whom they were interested as being, perhaps, the descendants of the lost Ten Tribes of Israel. Koester later withdrew and founded the "True Church of Brotherly Love," Phila-

delphia, which became a Seventh Day Baptist Congregation. Daniel Falckner, son and grandson on both sides of Lutheran pastors, is recognized as the organizer of the *first* and *oldest high German Lutheran congregation* in America, at New Hanover (Falckner's Swamp), Montgomery County, about 1702. (It is claimed that the Swedes had conducted occasional services as early as 1700 at this place.) His brother, Justus, who arrived in 1700, may have helped. The date of their first building is uncertain.

Justus Falckner had been educated at Halle for the ministry, but refused ordination. His first year in America he lived a hermit's life, then became a land agent. However, the Swedish Pastor Rudman, who had cared for the Dutch Lutherans about New York during 1702-1703, the similarity of the languages enabling him to do so, persuaded him to become their pastor. He received ordination Wednesday, November 24, 1703, in Gloria Dei Church, the *first Lutheran ordained* to the ministry and the *first Lutheran missionary* on this continent. In 1701, he had written to Europe for an organ, saying: "A well-sounding organ would prove of much profit, to say nothing of the fact that the Indians would come running from far and near to listen to such unknown melody and upon that account might become willing to accept our language and teaching. . . . It would be a novelty here and tend to attract many of the young people away from the Quakers and sects to attend services where such music was found."—"Earliest German Pioneers," Sachse, p. 31.

Whatever the answer, or whether an organ had already been brought by Kelpius in 1694, there was one in the church for his ordination service, the *first organ* mentioned as being used in any Protestant Church in America. Service was opened with an organ voluntary, an anthem, "Come, Holy Spirit," followed with prayer. Then was ordained this high *German* Lutheran, to be pastor of *Dutch* Lutherans and others in Pennsylvania and New York, in a *Swedish* Church, by three *Swedish* Lutheran pastors, Rudman, Björk and Sandel. The audience was even more unique. There were present Kelpius and others of his followers, some clad in university gowns, others in plain unbleached homespun; Swedes, English Episcopalians, Dissenters, Quakers and Indians.

A month later he arrived in New York and became pastor there of the Dutch Lutherans, the oldest Lutheran congregation in America. But his field enlarged until he was caring for the German Lutherans in New Jersey, and those along the Hudson as far north as Albany. After the death of Kocherthal (1719), he continued to care for the Palatine churches, even extending his visits to the settlers of Schoharie. He preached to the Indians and Negro slaves. His record for the New York church is the *oldest known systematic Lutheran Church Record* in America. The first entry bears the date "February 27, 1704."



CATHEDRAL OF WORMS

This Cathedral of the Romanesque style, with four towers and two domes, dates from the twelfth century. The city was destroyed by Attila and rebuilt by Clovis. Again destroyed by the French in 1689, and rebuilt. This Cathedral is the only building there in Luther's day. The Diet met in it for religious services. The Palace Hall in which Luther made his defence was a short distance to the left.

It was his custom to append a short prayer after each name in the baptismal list. After that of a negro child (1705), we find evidence of his quaint seriousness. He writes: " . . . Let this child be clothed in the white robe of innocence and righteousness and so remain, through the grace of Christ the Saviour of all mankind, amen."

(3) **Palatines**. However all the German people in Pennsylvania by 1700 could have come over in one of our modern steamers.

It was not until 1717 that German Lutherans and Reformed began to come in numbers. But for nearly a century thereafter, they continued coming like a flood, to the great alarm of the other settlers here, threatening to make a *New Germany* out of "Penn's Woods." Who were these people and why did they come?

When Charlemagne died, the Western Empire was divided among his three sons, Lewis getting that east of the Rhine, Charles that west of the Rhine, and Lothair what was left—a narrow strip, extending from the North Sea to southern Italy. The portion east developed into Germany, the one west into France; out of the middle has been carved The Netherlands, the Rhine Provinces, Switzerland and Italy. For Lothair's portion, the other two have all these centuries contended. The treaty of 1648 gave *most* of it to the French. At this time, what are now the states of Alsace-Lorraine (in German called *Lothringen,* from Lothair), Baden, Wurtemberg, Maintz and Treves, embracing the cities of Worms, Spires, Mannheim, Maintz and Heidelberg, the capital, formed the "Palatinate." The teaching of Augustine, that the people should adopt the religion of their ruler, accepted by Luther, Calvin and Knox, and denied first by William of Orange, forced the Palatinate inhabitants to change their faith four times inside of sixty years. Till 1546, Catholic, then Lutheran, then Reformed. Fluctuations followed. When in 1685 the Edict of Nantes was revoked, French Protestants fled hither. In 1690, a Catholic became ruler and by persecution set about to force these people to adopt his faith.

The French king, Louis XIV, now laid claim to *all* the Palatinate as a part of France. To enforce his demand, he sent thither an army of 50,000, declaring the Palatinate "should be made a desert." "The French commander announced to nearly a half million of human beings that he granted them three days of grace, and that within that time they must shift for themselves. Soon the roads and fields which lay deep with snow became blockaded by innumerable men, women and children flying from their homes. Many died of cold and hunger; but enough survived to fill the streets of all Europe with squalid beggars who had once been thriving farmers and shop-keepers."—Macaulay, "History of England," Vol. III., p. 123.

Every large city above Cologne was taken and robbed and many burned. At Spires the imperial vaults were opened and the ashes of the royal dead scattered. In places the peasants were forced to destroy their own crops. The voyager on the Rhine to-day finds its chief charm in beholding the ruins of the once beautiful castles, most famous those of Heidelberg, blown up by the lawless soldiers in 1693. The number of people murdered by the French is estimated at 100,000.

HEIDELBERG

Heidelberg became the capital of the Palatinate in the thirteenth century, and remained so five centuries, until 1720. The Castle, the ruins seen on the mountain side, dates also from the thirteenth century. It was blown up by the French in 1689, and further wrecked in 1693. It is the most celebrated of the Rhine ruins, appealing to historian and poet alike. In this Castle Luther was entertained by the Count Palatine, Wolfgang, May, 1518, attending in this city a Convention of Augustine monks. Through a theological debate at this time he won many friends who later became noted supporters of his teachings, Brenz, Schnepf and Bucer.

The former war was known in America as "King George's War." There followed "Queen Anne's War." In 1707, the ravages of the Palatinate were renewed. And then began that exodus to London of the people from their once fair land, which reached later to the number of thirty thousand, and which "washed as a wave along the shore of England. Israel was not more astounded at the armored carcasses of the Egyptians lying by the banks of the Red Sea, than were the people of England at this immense tide of humanity."—Autobiography of Conrad Weiser.

In 1705, a Lutheran colony of Palatines from Wolfenbuettel and Halberstadt had come to Holland and from there to Philadelphia in 1707, settling in Morris County, New Jersey. The tide of 1707 set in toward Holland, that little Republic which had fought for eighty years, almost to its death, for its own religious liberty and political freedom, offering welcome to all oppressed. Here they doubtless learned of Queen Anne's offer of a home along the Hudson, and they turned accordingly to England. April 28, 1708, a number of them under Rev. Joshua Kocherthal petitioned this queen on behalf of himself and "other poor Lutherans come hither from the Lower Palatinate, praying to be transferred to some of your majesty's plantations in America, in number 41, viz., ten men, ten women and twenty-one children, in the utmost want, being reduced to this miserable condition by the ravages committed by the French when they lost all they had." These were brought over and settled near Newberg, on the Hudson. From May to October of 1709, 13,000 had arrived in London, a problem for the city to care for. Queen Anne, whose husband was Prince George of Denmark and a Lutheran, with all her faults of tender heart, took them under her special care, allowed each eighteen cents a day for food, provided lodging in homes and in 1,000 army tents pitched on the south bank of the Thames, spending in all about $700,000. They came without any plan, influenced by the kindness shown Kocherthal the year previous. Some joined the army, some went to the New Foundland fisheries, several thousand settled in Munster County, Ireland. About seven hundred were brought to North Carolina where they settled New Berne. Indians drove part of these to an island, in the Rapid Ann River, which they called Germanna. Fifteen years later other Palatines came to Strasburg, Va. Their descendants gave names to post offices, and furnished this state with many famous men: William Wirt, Judges Conrad, Sheffey, and Governors Kemp, Koiner and Speece.

The remaining 3,000 were brought to the colony of New York, in the following interesting manner:

To interest England in a better defense of the colony of New York against Indian attacks, Peter Schuyler, Mayor, took five chiefs to London, one of whom is thought to have been Mohican.

"In their walks about the city, they saw the unenviable condition of the houseless and homeless Germans; and one of them voluntarily presented to the Queen a tract of his land in Schoharie, N. Y., for the use and benefit of the distressed Germans." Rupp's "History of Berks County," p. 189.

As the English navy, however, was in need of pitch and tar for its ships, it was decided by the Queen to place them along the Hudson to gather the same. The voyage out under Governor Hunter, starting January 20, 1710, was stormy, lasting six months, and one-sixth of them had a burial at sea. One ship was stranded on landing on Long Island and the goods all lost. (See Whittier's poem, "The Palatine Ship and Light.") For five months they were quarantined on Governor's Island. Eighty-four orphans were bound out, among them two brothers of Conrad Weiser, never again seen by him. A few settled in New York. The others settled along the Hudson, Rhinebeck being the only surviving town founded by them. Rev. Kocherthal cared for these Lutherans, and Rev. John Frederick Hager for the Reformed, both living at Newberg on the Hudson. Rev. Kocherthal died in 1719, and is buried at West Camp, N. Y.

But the tar was not easily secured, most of the trees being of the white pine variety; and when money ceased coming from England for their support, they started (1713) for Schoharie to the lands promised them by the Indian chief. After they had cleared farms and had built up towns, the Governor, angered because they left the Hudson region, declared their deeds valueless, and forced them to buy their land or rent from him. Many again moved, some to the Mohawk Valley, where the German names of the towns they founded still show their love for the Fatherland—Manheim, Oppenheim, New Kirk,—and others emigrated to Pennsylvania.

These dwellers in the Mohawk Valley were the farthest west of white settlers and had to bear much during the French and Indian War, for which they furnished nine companies. On account of this loyalty to England, they were appealed to in the hope of helping her against the Colonies in the Revolution. But they sent a letter to the Governor in which they stated they would stand "by the country until all grievances were redressed." They endured a test. St. Leger came through this region with an

army of Indians to join Burgoyne. These Germans met them in the battle of Oriskany, "of all the battles of the Revolution, the most obstinate and bloody" (Fiske, "American Revolution"), and checked them. Burgoyne later surrendered, France came to the aid of the Colonies, and independence was won. Their brave commander, who came from Germany in 1722, is commemorated in the town of his name, Herkimer, and should be enshrined with his loyal countrymen in every American heart.

Governor Keith of Pennsylvania attended a council with the Indians, at Albany, in 1722. He told the New York Palatines of "their countrymen in Pennsylvania," and of lands to be had on "The Swatara and Tulpehocken," and of the freedom enjoyed there. "Their countrymen" referred to three ship loads of Palatines who had come direct from Rotterdam to Philadelphia in 1717, trusting the kindness of Penn to care for them rather than the English government.

The next year, accordingly, a number of the New York families floated down the Susquehanna, canoed up the Swatara and settled at Heidelberg. In 1728 others came, sixty families in all. These settled at Womelsdorf. Their leader was Conrad Weiser.

Conrad Weiser became one of the most useful men of his day. Having been kept in the wigwam of a friendly Iroquois Indian during a winter when but sixteen years old, he knew their life and language. He thus became valuable to the Colony of Pennsylvania as an Indian guide, interpreter, and peacemaker. He associated much with Franklin, and held the military rank of Colonel. He was a stanch Lutheran, gave his daughter to Muhlenberg for wife, and was influential in the councils of the early Church. Out of friendship for Peter Miller, he associated with him in the Ephrata Monastery for a short time. He died 1760, one of our state's most noted pioneers.

From 1717 to 1726, there was a lull in the coming of the Palatimes, though already in 1717 James Logan, Secretary of the Province of Pennsylvania, was alarmed at the number of them already here. He wrote: "We have of late years great numbers of Palatines poured in upon us, without recommendation or notice, which gives the country some uneasiness, for foreigners do not do so well among us as our own English people."—Rupp,

"History of Berks County."

When news reached Germany of the kindness received by those of 1717, and the moving to Pennsylvania of those from Schoharie, the emigration became so great that it seemed as if a regular line of ferry boats ran from Rotterdam direct to Philadelphia. During 1738, the number perishing at sea alone is estimated at 2,000. Up to 1750, 50,000 had come. All these had to take the following oath:—"We, subscribers, natives and inhabitants of the Palatinate, upon the Rhine and places adjacent . . . will be faithful and bear true allegiance to his present Majesty, King George II, and his successors, Kings of Great Britain, and will be faithful to the Proprietor of this Province; and will demean ourselves peaceably . . . and strictly observe and conform to the laws of England and of this Province." This form was devised as a possible protection to the State of Pennsylvania, "endangered by such numbers of strangers daily poured in, who being ignorant of our language and laws and settling in a body together, make, as it were, a distinct people from his Majesty's subjects."—Pennsylvania Colonial Records, Vol. III, p. 283.

To discourage their coming the story was told at Rotterdam and circulated among them of a ship load that wandered about six months at sea, arriving at port nearly all dead, and the remainder, forced to live on rats and vermin, landed sick and faint.

As many of them were poor, some were sold at auction as "Redemptioners," for a period of from three to five years, to anyone who would pay their passage money, usually £10. As late as March 12, 1818, a letter appeared in the "Somerset Whig" of one "Justitia," who complains of a ship from Amsterdam to Philadelphia, which landed its passengers at New Castle, where the lax laws allowed families to be separated, orphans bound out, with names, home, and all forgotten. Of the 1,200 on board, one-third died, and most of the remainder fell sick from lack of proper food and care. Of the dead no record was made. The ship left in October and did not arrive until January.

If Samuel Wharton is to be believed, about the time that those came who settled in Western Pennsylvania, they were not so desirable as formerly. He writes (1755), "Instead of peaceable, in-

dustrious people, as before, they have become insolent, sullen and turbulent." That his opinion was quite general is shown in the fact that in April of that year the legislature passed a law to restrict their coming. It was, however, vetoed by the governor. But the industry, patriotism and religion of our fathers finally won respect and dispelled fears. In 1766, Benj. Franklin stated before a Committee of the Assembly, that of the 160,000 whites in Pennsylvania two-thirds were German, "a people who brought with them the greatest of all wealth,—industry, integrity and characters that had been superpoised and developed by years of suffering and persecution."—"Pennsylvania Historical Magazine," Vol. 4, p. 3.

The succeeding generations have approved the judgment of Franklin. Several descendants have served as governors of our great State, viz., Snyder, Hiester, Wolf, Schultze, Ritner (see p. 107), Shunk, Bigler, Hartranft, Pennypacker, Brumbaugh and Beaver, the latter of mixed German and Huguenot descent. In the Rebellion, Zollicoffer, Heintzelman and Siegel served as generals. In the quieter walks of life, we find in every part of the State such names as Wister, Keim, Keppile, Shumacher (Shoemaker), Fritz, Walter, Hillegas, Behr, Stahl, Lentz, Sahler, Werner, Hey, Saner, Weller, Wacker, Wilhelm, Engel, Becker, Kremer, Emrick, Shearer, Schell, Meyer, Kuntz, Sipe, Decker, Hoffman, Uhl, Jung, Hager, Schneider, Webber, Wagner, Yeager, Hess, Klein, Keener, Siegler, Zimmerman, Stoever, Mack, Miller, descendants of those men who arriving between the years 1727 and 1750 were compelled to sign their names to the oath of allegiance lest they bring harm to the colony. Instead they have brought manifold blessings the Fatherland could not easily afford to give, and such as have ennobled this and would have enriched any nation, however highly advanced in the arts of life.

As the years passed, various other parts of Germany, in addition to the Rhine Provinces, gave of their best homes and blood to the settlement of this and neighboring States. Many individuals among them deserve mention and a closer acquaintance. But lack of space prevents special mention of any here but two men who were of unusual note in those early days.

Alexander Mack arrived at Philadelphia, September 15, 1729. In 1708, he had been baptized by trine immersion, the first

Protestants to use this mode (M. G. Brumbaugh, "History of the Brethren," p. 29), by one of four men, in the river Eder, Hesse-Cassel, and in turn baptized the four men and three women who with him made the eight original members of the "Dunkers," or Church of the Brethren, six of whom had been Reformed and two Lutheran. About all those who joined in Germany came to Germantown, and are to be found living peaceably among the Lutheran and Reformed people yet, faithful for the most part to the plain teachings of their founders.

Peter Miller arrived August 29, 1730. For awhile he served as pastor of the Reformed people of Tulpehocken. Later he joined the Society of the Seventh Day Baptists at Ephrata, the successor to the Kelpians on the Wissahickon. He was one of America's most learned men, a graduate of Heidelberg University, spoke Latin fluently, and translated the Declaration of Independence for our Government into seven different European languages.

(4) **The Salzburgers.** There was another exile and another exodus to America of great interest to Lutherans everywhere, that of the Salzburgers. They lived in Catholic Austria, were familiar with the Catechism and Bible of Luther. The government endeavored to suppress the Lutheran heresy by driving off their pastors. One pastor was beheaded. In 1084, the Archbishop Grandolf issued an edict driving out of their country 1,000 Protestants who refused to be converted to Catholicism. Parents were forced to flee, leaving behind all children under fourteen years (600 was thus left) that they might be brought up Catholic.

In 1727, Leopold Anton, avaricious, reckless, drunken sensualist, became Archbishop and set about to force them back to Catholicism. The Jesuits were invited in, Bibles and books taken, crucifixes and rosaries given instead, while those who refused were imprisoned, fined, or forced to flee. The pope highly praised this "glorious archbishop."

On a Sunday in August, 1731, a hundred men gathered in a village and sat about a table on which was a vessel of salt. "Each man, with earnest prayer, dipped the wetted fingers of his right hand into the salt and lifting them toward heaven took a solemn oath. To the true Triune God they swore never to desert the

evangelical faith, and then swallowed the salt as if it had been sacramental bread."—Wolf, "Lutherans in America," p. 187ff. This was considered rebellion. The Interdict followed. Troops also were now quartered upon them and emigration forbidden. Then, at the end of two months, they were ordered to renounce Protestantism, or to emigrate within a week, all land owners within three months. From December 1731 to November 1732, they kept pouring into Germany, 30,000 of them, where they found a welcome from King William of Prussia. He met some at the gate of Berlin where they were received with processions, singing of Christian hymns, the king leading, and the ringing of bells. Pastors preached about their faith, poets sang of their heroism (Goethe's celebrated poem, "Hermann and Dorothea," is founded on this event), and orators told of their hardships; while homes and hearts opened to receive them and to hear their story of how God had seemingly worked miracles for their safety. Their knowledge of the Bible was remarkable. The king questioned a fourteen-year-old boy who had left his parents behind, why he had done so. He replied, "He that loveth father or mother more than me is not worthy of me." The king asked, "Who will care for you now?" to which the boy answered, "When my father and my mother forsake me, then the Lord will take me up." About 20,000 settled in Lithuania, Germany. Others desired to come to America. Several ship loads were sent to Georgia by the help of the senior pastor at Augsburg, the German court preacher in London, and G. A. Francke of Halle, a member of the first foreign missionary society among Protestants, the *English Society for the Propagation of the Gospel in Foreign Parts* (founded 1701). They settled near Savannah, founded Ebenezer, and opened a home for their orphans in which they had for awhile both school and church, reading, until pastors came, the sermons of Spener on Sundays in service. They endeavored also to teach the negroes and the Cherokee Indians near.

In October, 1735, two vessels, having eighty Salzburgers, brought also Oglethorpe and John and Charles Wesley, John as a missionary, Charles as secretary to Oglethorpe. During a terrific storm, when all others were overcome with terror, these Salzburgers sang the hymns of Luther, which made a deep impression upon the heart of John Wesley, and it is thought was the incident which in-

spired the writing later, by Charles Wesley, of that best known hymn of his, "Jesus, Lover of My Soul." The great Methodist evangelist Whitefield became so interested that he solicited subscriptions for their Orphans' Home. But the debt was more than paid to the Methodist Church. John Wesley, having returned to London, in attending a meeting of the Moravians there in 1738, for whom he had conceived a liking, heard read Luther's Preface to his Commentary on Romans, and "he experienced such a change of religious feeling, that notwithstanding all his previous zeal, he ever afterward considered this as the time of his complete conversion. 'I felt my heart strangely warmed,' he says; 'I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away *my* sins, even *mine,* and saved me from the law of sin and death.'" After a visit with Zinzendorf in Germany, he began preaching (1739) in the open air, and having separated from the Moravians, the Methodist Church was founded by him.

The great Bancroft pays the Salzburgers this well-deserved tribute: "They were, indeed, a noble army of martyrs going forth in the strength of God, and triumphing in the faith of the Gospel under the severest hardships and the most rigorous persecutions. They were marshalled under no banners save that of the cross, and were preceded by no leaders save their spiritual teachers and the great Captain of their salvation."

Some of these settlers, harassed by the Indians, moved north to Pennsylvania and founded Salzburg, Berks County, about 1700. From here emigrants later moved westward and settled Salisbury, Somerset County, Pennsylvania, making this, along with villages elsewhere, one of the distinguished namesakes of this great people.

America's Heritage. Nations, churches and towns, as well as individuals, neither live nor die to themselves. As the tiny brooks of the little hills all eventually mingle in the great sea, so does every person, and all phases of truth advanced become a part of that which we call life and history and the world.

The English-speaking peoples had, in settling this country, the start of a century of those who came from the provinces of the Rhine and other sections of the Fatherland. But without these, America could not be made so perfect. They have added

elements of strength. As our German names have become changed, often beyond recognition and identification, so have our continental ideals, our blood, our religion, been modified in the new environment. But the German Lutherans are, nevertheless, as a race and a religion, exercising a gradually increasing potency in industry, finance, government, society, science, art, religion,—in every force and vital function of this evolving potential nation.

Joseph Ritner, of German descent, governor of Pennsylvania 1835 to 1839, was anti-whiskey, anti-Mason, and anti-slavery, a friend of education and the public school system. In his MESSAGE of 1836, he condemned slavery in such spirited language as to stir Whittier to write a poem of freedom. The following lines are a portion of it:

Thank God for the token! one lip is still free—
One spirit untrammeled, unbending one knee!
Like the oak of the mountain, deep-rooted and firm,
Erect when the multitude bends to the storm;

Thank God, that one arm from the shackle has broken!
Thank God, that one man, as a *freeman,* has spoken!

And, oh! will the land where the free soul of Penn
Still lingers and breathes over mountain and glen—

Will that land of the free and the good wear a chain?
Will the call to the rescue of Freedom be vain?
No, Ritner!—her "Friends," at thy warning shall stand
Erect for the truth, like their ancestral band.

And that bold-hearted yeomanry, honest and true,
Who, haters of fraud, gave to labor its due;
Whose fathers, of old, sang in concert with thine,
On the banks of Swatara the songs of the Rhine—
The German-born pilgrims, who first dared to brave
The scorn of the proud in the cause of the slave:*—
Will the sons of such men yield the lords of the South
One brow for the brand, for the padlock one mouth?
No, never! one voice, like the sound in the cloud,

The voice of a PEOPLE—uprisen—awake—
Pennsylvania's watchword, with freedom at stake,
Thrilling up from each valley, flung down from each height,
OUR COUNTRY AND LIBERTY!—GOD FOR THE RIGHT!

* The first religious body to testify against Negro slavery was a society of German "Friends" in Pennsylvania.

CHAPTER VI

PIONEER LUTHERANISM IN PENNSYLVANIA. (1700-1800.)

Aller Anfang ist schwer [Every beginning is difficult], says a German proverb. The many difficulties to be overcome often interfere with keeping records of the work done by pioneers in every walk of life. The beginnings of our Church in this commonwealth are no exception.

Of Justus Falckner, we know that after his ordination he went 1703 to the Dutch Lutherans of New York, and the German Lutherans in New Jersey, and the New York river valleys, Hudson and Mohawk, giving half of his time here after the death of Rev. Kocherthal in 1719. Falckner died in 1723. His brother Daniel cared for the field one year. In 1725, Rev. Berkenmeyer arrived from Hamburg and the New York charge thereafter became separate from the work in this State.

Of the first German Lutheran congregation, that of New Hanover, "Falckner's Swamp," it is claimed that Swedish pastors acted as supplies as early as 1700; that the congregation was organized by the Falckners in 1702-1704; that it was served by the Swedish pastor, Rev. Hazelius, 1720-1723. As these Swedish Lutherans often cared for the German work elsewhere, notably, Rev. Dylander, at Lancaster, others doubtless served this point also at times before and after the coming of pastors from Germany. Surely those men who came to America from Sweden, and in addition to their own work endeavored to provide the Germans and their children and neighbors with the Gospel, which meant to learn to preach in German, English and Dutch in addition to their native tongue, all for a salary of $300 to $400 annually, deserve a place in our thought of esteem and deep gratitude when we come to sing:

> "My church, my church! My dear old church!
> My fathers' and my own!"

Henkel. Rev. Anthony Jacob Henkel, known also as

"Gerhard" Henkel, a descendant of Rev. John Henkel, chaplain to the queen of Hungary, driven from Europe, came as an exile to New Hanover 1717, where he and a son-in-law, Valentine Geiger, bought 500 acres of land at $1 per acre from the Mennonite settlers under Pastorius. In 1719, Mr. Sprogle, land agent for the Frankfort Company, donated fifty acres adjoining for school and church purposes. It was surveyed by Heindrick Pennebeeker, ancestor of Governor Pennypacker. Here, in 1721, it is claimed a log church was built by Rev. Henkel, who to secure labor and money pledged the family silverware brought from Germany. The existence of a previous church building here is disputed and makes this, therefore, the *first German Lutheran church edifice in the State.* Geiger was elected elder, perhaps the first of his noble kind in the State. Of him Muhlenberg wrote a eulogy for the Halle Reports, at his death in 1762. Henkel is considered the founder of our church in Philadelphia, where he preached (1720-1728), and possibly, also in Germantown, both of which churches were named St. Michael. He also cared for those Palatines who came from New York State to Tulpehocken, erecting there a church building in 1727, the second such in the State. He also visited other German settlements, among them the Palatine colony in Madison County, Va.

His youngest son, Anthony, was an elder of St. Michael's, Germantown, leaving it a legacy of £5. Other descendants moved to Virginia, where among the seven generations since born there have been over a hundred Lutheran ministers, two of whom, Revs. Philip and David Henkel, brothers, started the movement for conservative Lutheranism which resulted in the organization of the Tennessee Synod, a strictly Confessional body, which stood aloof from all other Synods until 1886, when it united with the General Synod South to form the United Synod in the South.—See "Henkel Memorial, First Series," Nos. 1 and 2. Paul Henkel (1754-1825) studied under Pastor Krug, at Frederick, Md. He served congregations in Virginia and North Carolina, a writer and preacher of note. He was one of our greatest home missionaries, laboring in West Virginia, Tennessee, Kentucky, Indiana and Ohio. He was one of the organizers of the Synod of North Carolina in 1803, and of the Joint Synod of Ohio in 1818, and the father of the Joint Synod's first institution

of learning. Five of his six sons entered the ministry and were friendly to the movement towards a conservative Lutheranism.

The Stoevers. John Caspar Stoever, Sr. arrived in 1727. He followed the migration into Maryland and Virginia, serving especially the Palatines in Madison County, Va.

John Caspar Stoever, Jr., also from Hesse, son or nephew of the former, reached Philadelphia September 11, 1728. He was ordained in 1733 by Rev. John Christian Schultze, who had come over that year from Germany, in the Philadelphia "Union" Church. Stoever organized and served many congregations, among them the following: Lancaster (1733-1742), New Holland (1733-1746), Philadelphia and New Hanover (1733-1735), Tulpehocken (1733-1779). Outside of the "Hill Church," two and one half miles northwest of the city of Lebanon, are two roughly hewn sandstone grave markers. The headstone bears this inscription, which suggests much concerning the times:—Heir Ruhet in seinem erlöser entschlaffen Johan Casper Stöver erster Evangel Luthericher prediger in Pensilvanien, ist geboren in Der under pfalz [i.e., The Palatinate, in German *Pfalz*] D. 21 Dec. 1707 er zeigte mit seiner Ehe Frau Maria Catharine 11 kinder 4 sein in die ewigkeit voran gegangen, er starb D. 13 May 1779 seines alters 71 y 4 mon 3 wo u 2 Tag.

Appeals for Help. A letter to Germany was prepared in 1733 by the congregations at New Hanover, New Providence and Philadelphia. Rev. Schultze, accompanied by two laymen, Daniel Shoener and Daniel Weisiger, carried it thither. We quote a bit of it:

It set forth that they "were in a land full of sects and heresies, without ministers and teachers, schools, churches and books"; that their children were in danger of going into heathendom. They plead for "the pure evangelical doctrine, seeing that upon this depends the salvation of so many souls." It closed with the prayer that "in America also, by the preaching of the Word of God, the way of life may be made plain to those who confess the Christian faith; and also, by that Grace which extends towards all men, be opened up to the heathen tribes which occupy the land. May He, the Good Shepherd, Who is not willing that any should perish, graciously watch over His poor forsaken sheep,

whether among Christians or heathen and all for His love and mercy's sake. Hallelujah!"—Wolf, "Lutherans in America," p. 235.

They appealed to the German pastor of King George II in London who had helped so many Palatines to reach America. He gave them letters to Halle. Here they found at the head of the institution, Gotthelf Aug. Francke, son of the founder. Their plea fell upon sympathetic ears. The father had sent Kelpius and the Falckners; the son would do as much. But he insisted that the congregations here must make out a regular call for three years with a stated salary and a guarantee of passage money to return. Six unfruitful years passed. In another letter of 1739, they wrote that their nearest pastor is sixty miles away (Stoever, in Lebanon County). Finally, the patient waiting here, the searching there, and of prayer on both sides of the Atlantic, were rewarded. God pointed to a man whose motto was, "The Church must be planted," his name—Muhlenberg.

Muhlenberg. **Henry Melchior Muhlenberg** was born at Eimbeck, Hanover, September 6, 1711, baptized on his birthday and confirmed at the age of 12. He was descended from nobility, fond of study, highly endowed in mind and heart, religious and kind. At 24 he entered Goettingen University where his pious life gathered about him others of similar character. Upon graduation, he became a teacher in the Orphans' Schools at Halle. Here he was thought of as a proper person to send as missionary to India; but Christian Frederick Schwartz, another teacher there, whose interest in India had been awakened by seeing the Bible printed in the Tamil language on their presses, and also stirred by the returned American missionary, Schultze, was sent to the East, while Muhlenberg was destined for the West, to opposite sides of the globe.

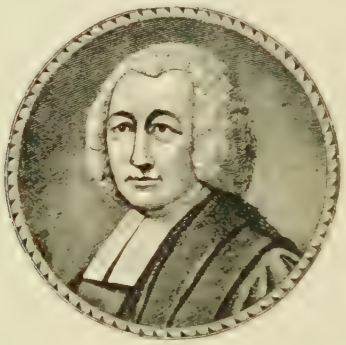
He was ordained in 1739 and took charge of Gross Hennersdorf, Saxony, near Herrnhut, the home of the Moravians, where he was pastor of the mother of Count Zinzendorf, their founder and leader. This experience served him well in Pennsylvania later in dealing with the Moravians here.

At supper, as guest of Dr. Francke at Halle, September 6, 1741, the latter called his attention to the "call to the dispersed Lutherans in America" and proposed to him to make trial of a

few years. To Francke's joy, he replied that he was willing "if he could see it to be the will of God."

December 9, he preached his farewell sermon "under considerable emotion." After some weeks of preparation at home, he crossed to London, where he delayed to study English. Thence setting sail, June 13, 1742, he came to Charleston, South Carolina, to visit the Salzburgers, to cheer them, and to learn of their pioneer life.

His boat was unseaworthy and overloaded. There was danger of pirates. But upon hearing a poor Salzburger mother on



HENRY MELCHIOR MUHLENBERG

board sing "A Mighty Fortress Is Our God," he exclaimed, "That is better protection than the ten iron cannon with which the vessel is provided."

After a helpful visit to the Lutherans in South Carolina, he sailed northward. The voyage was so tempestuous that Muhlenberg, though he preached as had been his custom to those on board, had to do so from his bed. Sailing up the Delaware, he passed Tinicum where a century before had been built the first Lutheran church in America. He landed at Philadelphia, no one present to welcome him, November 24, 1742. Accidentally meeting a member of the New Hanover congregation, and knowing no one in Philadelphia, he set out with him for this church, thirty-six miles northward, on horseback, sustained by his motto, *Ecclesia plantanda*, "The Church must be planted."

On the following Sunday he preached there, in the rude pulpit

of a log building not yet finished within. The second Sunday he preached in Philadelphia, in the forenoon in a "butcher shop," sometimes called a "barn," which the Lutherans and Reformed had rented in 1734 for £4, likely the first of the "Union" Churches in America. In the afternoon he preached in Gloria Dei Church, now Swanson Street, Philadelphia, whose pastor (Swede) had died the year previous. On the third Sunday he preached to the people of New Providence, in a barn.

He thus assumed pastoral care of about 1,500 people, one-twentieth of the estimated Lutheran population in the State, in three preaching places, with one partly finished log church. Germantown was made a fourth point the same year (1743). He received and held the friendship of the Swedish pastors; he formed and preserved happy fraternal relations with Rev. Michael Schlatter, the great German Reformed pioneer. He had the opposition of Count Zinzendorf, and to some extent that of the German Lutheran pastors of New York and New Jersey and of the only two in Pennsylvania, Revs. Stoever, Jr., and Tobias Wagner, laboring in Tulpehocken and vicinity. All these Lutheran pastors were unfriendly to Halle and "pietism."

Zinzendorf had been a Lutheran; but in 1737 he was ordained a bishop over a settlement of the followers of Huss who, fleeing from Bohemia, settled on lands provided by him at Herrnhut, Saxony. In 1741, he came to Pennsylvania and, claiming ecclesiastical authority over all the Lutherans in America, endeavored to unite all the Christians found here,—Lutherans, Reformed, Mennonites, Dunkers, Quakers, Presbyterians, Baptists, Seventh Day Baptists, Swenkfeldians, Böhmists, etc.,—into one Church. He emphasized the teachings of Luther, upheld the Augsburg Confession, the Smaller Catechism and the other Lutheran doctrinal writings. Muhlenberg felt compelled to oppose him. He finally withdrew, and his followers founded another new Church here, the Moravian.

Muhlenberg, like Zinzendorf, was a *pietist*. They were both from that university and of that temperament which, in addition to the intellectual or rational phase of the Gospel, emphasized even more the emotional and experimental side of it. It is easily imagined how in those days, and often witnessed how in our day, this view of salvation often leads to unbridled religious

excesses, which cause people to go to the extreme opposite, to formalism; to mere intellectual assent to doctrines without any inner heart experience sought for or received; to the neglect of God's Word and the Sacraments, and the entire dependence upon the Holy Spirit and "inner light." Methodism and other great revival movements were due to pietism. But the dangers of excesses have often acted to make men unfriendly to it. Such was the case with the other German pastors here when Muhlenberg arrived, and accounts for their treatment of him. Muhlenberg, as an advocate of *true Lutheran piety*, was able to avoid both extremes. Pious, devoted, and full of faith, he yet gave the Word of God a high place, the Lutheran Confessions a recognized claim, and pronounced condemnation on all fanaticism and uncontrolled emotionalism. He struck the golden mean, and pursued the course which marshalled knowledge and faith as mutually helpful and supplementary to each other. Through the help of the Swedish pastor at Wilmington, Rev. Tranberg, Muhlenberg's official papers were accepted as genuine, and he became the faithful and beloved pastor of the three German congregations named above. He laid the corner-stone for the Philadelphia church building, April 7, 1743, and for the church at New Providence, May 21, 1743. The Philadelphia building was dedicated in 1748, as "St. Michael." The other is called Augustus, or "Trappe."

Conditions, as he found them, were discouraging enough. He writes in his Diary: "There is not wanting atheists, deists, rationalists, and free masons; in short, there is not a sect in the whole world that is not cherished here. There are people here of almost every nationality. Whatever is not tolerated in Europe finds a place here. The most scandalous things are heard freely and publicly spoken against God and His word. In the whole land there are many thousands who according to their baptism, education and confirmation should be Lutheran; but they are in part scattered. There is such a pitiable condition and ruin among our poor Lutheran people that it cannot sufficiently be wept for with tears of blood."

January, 1745, Rev. Peter Brunnholtz and two students, John Nicolas Kurtz and John Helfrich Schaum, came out from the Halle School, the students to act as catechists until ordained. Relieved by these men, Muhlenberg made preaching trips through

New Jersey, New York, up the Hudson, and to the Palatines in the Mohawk Valley; westward to York, Hanover, and Frederick, Maryland. He traveled through all seasons and hours, all kinds of weather and roads, preaching in houses, barns and under trees, to the Lutherans scattered abroad, some of whom came ten to twenty miles to hear, and with hot tears welcomed the glad news of the Gospel, repented of sins, and gathered about the Lord's table. He organized congregations, writing their Constitutions, binding them to adhere to the Augsburg Confession, the Symbolical Books, and the Word of God, thus bringing order out of confusion. He well deserved the title of love and honor gratefully and universally accorded him,—"Founder of the Lutheran Church in America."

Muhlenberg had married (1745) Anna Mary, the daughter of Conrad Weiser. To them were born eleven children, some of whom acquired worthy fame. Three sons entered the Lutheran ministry, and two daughters married Lutheran ministers, Revs. Dr. J. C. Kunze and C. E. Shultz. Two ministers, Rev. J. W. Richards, and Rev. John Andrew Shultz who later became governor of the State, were grandsons. His oldest son, John Peter Gabriel Muhlenberg, was at the outbreak of the Revolution preaching for an Episcopal congregation in Virginia. He donned a soldier's garb and led a company of his members off to the War. (The poem, "The Rising of 1776," is founded on this incident.) He later served in both houses of Congress, and is honored with his statue in "The Hall of Fame," Washington. Frederick A. Constantine Muhlenberg fled his pastorate in New York when the city was besieged by the British. He entered public life as a congressman, and became speaker of the House. Henry Ernest Muhlenberg fled from his charge in Philadelphia when the British entered that city. He served Lancaster congregation and was chiefly instrumental in founding the Franklin College there for the education of German youth.

At the ripe age of seventy-five years, more than half of which had been spent in the active ministry in this State, having lived to see organized churches west of the Alleghany, with synods about to come into being to care for them, pastors increasing from the home territory, the patriarch Muhlenberg peacefully passed to his reward, October 7, 1787. His body lies at the Augustus

Church, "Trappe," New Providence, built by him. The building is no longer used but still stands. His body, too, is without a tenant. But his spirit lives and animates all who look to the past to gather lessons for the future. For the inscription on his tomb is singularly appropriate:

QUALIS ET QUANTUS FUERIT
NON IGNORABUNT SINE LAPIDE
FUTURA SECULA.

[Who and what he was, future ages will not be ignorant without a stone.]

NEW PROVIDENCE CHURCH, BUILT 1743

Losses. Naturally enough the early settlers clung to their native languages. Some of the German churches forbade English, and pastors felt to use it would be subversive of the Lutheran doctrines. English first secured equal recognition with the German at a Ministerium, at York, 1817, though both lan-

guages were already in use in our churches at York, Lancaster, Easton, Harrisburg, Carlisle and elsewhere. But this was an English colony, and English the language of both common and official life. Losses of German Lutheran young people to other English-speaking denominations were partly made up by new arrivals from the Fatherland. Sometimes a church would subdivide, as did that of St. Michael's, Philadelphia, in 1806, the English-speaking membership withdrawing and organizing another, the St. John's, the *first English Lutheran Church*, saving thus the young folks to the Lutheran fold, a plan our foreign Lutheran congregations have always been too tardy to adopt.

But the Swedes were not so situated. "New Sweden" was captured by the Dutch of New York (1655) and later by the English (1671). Immigration from Sweden ceased; the six churches along the Delaware became American in language, customs and spirit. Perhaps they were coming to realize in Sweden that "A church, to flourish permanently in America must be supplied with pastors whose ancestors for generations have lived and labored in American congregations, and have grown into a knowledge of the field from childhood." (Dr. H. E. Jacobs, "American Church History," p. 305.) Sweden could not furnish such, and these churches did not do so. Compelled to seek elsewhere, they found such leaders among their Episcopal neighbors. Gradually but surely they drifted thitherward. And the "Old Swedes Church," served by Lutheran Swedish pastors from 1677 to 1831, became Episcopal in 1846, by change of charter. The others followed soon after.

But the voices of the past, "sad and prophetic," may foretell of a time when Lutheran and Episcopalian, German, English, Swede, —yea, all kindreds and tongues,—shall forget the separate losses of yesterday in the gain of a common peace to be found in united efforts to care for the poor, the sick, the outcast and the dying which are with us yet to-day.

Halle and Pietism. Education has always been the chief support of religion. The church and school rise or fall together. The early Lutheran Church of Pennsylvania owes a great debt to Halle University, as this school owes it to her forerunners. This university became the advocate of what we call "mysti-

cism." It is an opposite of rationalism. The one emphasizes the experiences of the heart, the other the correct understanding by the mind; the one trusts the emotions, the other relies upon principles of reason. It is desire for what Christ can do in us, rather than acceptance of what He has done for us. This difference may be seen in the hymns Nos. 431 and 71, Book of Worship. Between these extremes religious systems ever move. We found the Albigenses and Waldenses striving to realize such experiences as are recorded in Gal. 2: 19, 20, a simple, inner, emotional religious experience, as against the formalism and deadness of the mediæval Catholic Church. Toward this end Eckhart wrote, Tauler preached, Wessel taught, and a Kempis bequeathed that best-known of all literature of this type, "Imitation of Christ." Of it the great historian Milman has said, "In its pages is gathered and concentrated all that is elevating, passionate, and profoundly pious in the older mystics." This spirit was revived in Germany by John Arndt (1555-1021), a Lutheran pastor, who published in 1605 his "True Christianity," a precious book of little sermons, setting forth Christ *in* His people as well as *for* His people. Later, Spener, a Lutheran pastor (1035-1705), oppressed by the formality and rationalism of the times brought about by the awful scourge of the wars, satanic and faith destroying, and the doctrinal controversies which followed the Reformation with their emphasis upon the intellectual side of religion, formulated the doctrine that only persons inspired by the Holy Ghost could understand the Scriptures. He taught a practical and personal piety on the ground that Christianity is first of all a life; that the best proof of its truth is to be found in the religious experience of the believer. Following his lead, mystics of many shades of belief, alike saddened by the religious conflicts, students and friends mostly of himself and Francke, gathered into groups of "pietists" for the study of the Holy Scriptures. Men among them of special interest to us were Zinzendorf, formerly a Lutheran, later founder of the Moravian Church; Hochman, Lutheran, awakened by the preaching of Francke, and Alexander Mack, German Reformed, the founders (1708) of the "Dunkers," or Church of the Brethren; Menno Simon, a Catholic priest, the founder of those who bear his name, the Amish and Mennonites.

Augustus Hermann Francke (1663-1727) was pastor of the Augustine Church in Erfurt. He, like Luther, Zwingli, Augustine, Athanasius, Origen and other great leaders, had experienced conversion only after a severe spiritual struggle. He therefore emphasized the need of Bible study, the greatness of sin and of grace, and the value of a pious life, to the extent that he was driven out of his pastorate. He came in 1692 as pastor to Glauca, a suburb of Halle; and when the University was founded there (1694), became its teacher of Oriental languages. Here he opened his home (1696) to some orphans, and began a boarding school, and in 1697 a Latin school, the beginning of the celebrated "Halle Institutions." These schools at his death were attended by 2,200 children, 250 of them boarded free, 134 of them orphans. Support came from free gifts in answer to prayer, from the proceeds of the printing press, and the compounding and selling of medicines, prescriptions for which were furnished free by friendly physicians and sold by friendly pastors.

Francke, grieved at the thought that the world was getting worse, and encouraged by the faith that Protestantism was now secure in Germany, and hence the Church in possession of time and means for mission work abroad, began to lay the subject of missions upon his students. And although it was now two hundred years since Luther began the Reformation, and no Protestant missionary had ever been sent to a foreign country from Germany, it was from Halle's Lutheran School that the first were commissioned, and that nearly a hundred years before the going of the great English Baptist missionary, Carey, to India (1793), and the organization of the first Missionary Society, London (1796). These pioneer Germans were *Pluetschau* and *Ziegenbalg,* sent (1706) by the king of Denmark to the Danish people on the Tranquebar coast of India, and who became the first translators of the Bible into any East Indian language.

Zinzendorf, of Lutheran family, graduate of Wittenberg and student at Halle, began the Moravian mission work in Greenland, and imparted to his followers and successors that intense missionary zeal which places this Church at the head of all Protestant bodies in mission work to this day.

A man of whom the Lutheran Church is justly proud, *Chris-*

tian Frederick Schwartz, of Halle, began his work in 1750. As teacher, founder of schools, scholar, preacher, friend of the people, servant of the English Government, he so impressed his life upon India that he is still honored there, "a German oak in the land of palm." He died in the act of singing one of our oldest and sweetest hymns (B. of W. No. 243). He well deserves this tribute from a History of Missions: "In Tanjore to-day one sees a marble monument erected by the prince of Tanjore in the midst of the city, a granite tablet placed by the foreigners in Schwartz's Chapel, and a second monument in St. Mary's Church, Madras, erected by the East India Company; but not one or all

THE HALLE INSTITUTIONS IN 1719

The main building, to the left, has always contained the apothecary shop, book store and the Latin School for Boys. The other buildings are halls, dormitories, dining-rooms, dwellings. Francke lived in a house facing the main building. The buildings have been added to, and the scholars enrolled now number about 3000 students. Of these 140 are orphans and wholly dependent.

of them begins to express what the consecrated pioneer, Schwartz, founder of the first Protestant church in Tinnevelley, did for Hindustan."—"Via Christi," p. 206.

This Halle spirit of a life of inward piety, of charity for the poor and orphaned, and of a desire to preach the gospel "in all the world," encouraged the three men who went from Philadelphia to Germany in 1734 to appeal for a minister of the Holy Gospel, to entreat there for a man of God to come to churchless and schoolless settlers in Pennsylvania. And who will say that God was not directing it all when the call was presented to young

Pastor Muhlenberg at the table of the younger Francke? And what one of the Lutherans of America can say, in view of all his coming meant to our Church in this country, to him a foreign land, that "foreign missions" are not pleasing to God? *Remember Halle!*

PROSPECTIVE MUHLENBERG MONUMENT

The proposed monument to be erected in Philadelphia to Patriarch Muhlenberg fittingly represents a mixed assemblage enthralled by his message. Were a poem wanting for its dedication, verses from his own pen could be found which, slightly changed, would be suitable. For it would be most appropriate to dedicate to him in the spirit with which he dedicated for us. And this was the character of his songs:

"O Jehovah! may it please Thee
What our heart and hand doth bring;
May our faltering praise appease Thee!
Be this work an offering;
And Thy praise its dedication
For the spread of doctrines pure
Which, by Spirit's operation,
Form such hearts as live secure."

NOTE.—From a German hymn written by Muhlenberg for the rededication of St. Michael's Lutheran Church, Germantown, Pa., October 1, 1752. For the original, see "Life of Muhlenberg," by Rev. W. K. Frick, D.D., p. 145. Translation by W. H. B. Carney.

CHAPTER VII

THE ORIGIN AND DEVELOPMENT OF SYNODS

A. District Synods

The Ministerium, or "Mother" Synod. Revs. Handshuh and Brunnholtz had arrived from Germany by the year 1748. The first was assigned to Lancaster, the second to Philadelphia and Germantown; while Rev. Muhlenberg retained Providence and New Hanover. These German pastors, because of their friendliness with each other and with the Swedes, were popularly known as the "United Ministers." They prepared (April, 1748) a Liturgy, the *first of its kind in America.* As Lutheran Germans had been coming from other sections besides the Palatinate, a liturgy for common use formed of parts of various German ones was composed. It was adopted at a "Ministerium" held in St. Michael's Church, Philadelphia, August, 1748. This memorable Ministerium organized itself into the *First Synod of the State,* and *first in the Colonies,* with the above three ordained German ministers, with Catechist Kurtz, and Rev. John Hartwig of New York State, and the Swedish Pastors Naesman and Sandin present; together with about thirty laymen from "Philadelphia, Germantown, Providence, New Hanover, Upper Milford, Saccum, Tulpehocken, Nordkiel, Lancaster and New Holland." They also dedicated the church in which they met, Sunday morning, August 14, there being four German and two Swedish prayers offered. In the afternoon, Mr. Kurtz was ordained, Hartwig preaching the sermon from Ez. 33 : 8, the *first Lutheran Synodical ordination in America.* Among the witnesses were three German Reformed preachers, two of whom had arrived from Europe the day previous. The church was dedicated to the preaching of the doctrines of the Evangelical Lutheran Church "according to the prophets and apostles in agreement with the Unaltered Augsburg Confession and all the other Symbolical Books."—Wolf, "Lutherans in America," p.

263. Catechist Shaum who was serving at York, kept away by the distance, was ordained at the second Convention held a year later at Lancaster.

The New York Ministerium. The stream of migration of German people, once diverted to Pennsylvania, did not return to New York. Church growth was slower, therefore, in that Colony. The first Lutheran pastor along the Hudson, Joshua Kocherthal, who died in 1719, gave his daughter and his field to Rev. William Berkenmeyer who, dying in 1751, in turn gave a daughter of his and the work to Rev. Peter N. Sommer, who died in 1795. In 1735, Revs. Berkenmeyer, Knoll and Tobias Wagner had formed a temporary synodical organization. A second attempt, whether successful or not is unknown, was made in 1773 by Rev. F. A. C. Muhlenberg, pastor of the German Lutheran congregation in New York, son of the patriarch. In 1786, Rev. John C. Kunze, D.D., son-in-law of Patriarch Muhlenberg, pastor at Albany, succeeded in having a Conference there, attended by three pastors and two delegates. This latter date is generally accepted as the time of the organization of "The Synod and Ministerium of New York and adjacent parts," the 1773 is accepted by some historians.

Synod of Maryland and Virginia. The "Fatherland" continued sending other notable men to the "Mother Synod," the Pennsylvania Ministerium,—Helmuth, Krug, Voight, Kunze, Gerock, Bager, Schaeffer,—until, by 1781, its membership had reached thirty or more ordained ministers. Instinctively these men yearned for meetings for conference and companionship. The new Constitution of this year accordingly provided that "ministers living close together in one county or district confer in regard to special meetings or Conferences to be appointed." At the meeting of 1783, it was reported that "the congregations are divided into districts"; and "all brethren are requested to renew and maintain special conferences." Of the five districts arranged, only one was west of the Susquehanna River. The Constitution of 1792 provided that special conference meetings shall be held "as often as circumstances require." In 1793, it was reported that a Conference was held in Virginia. This is

the *first conference* to receive official notice in the minutes of the Ministerium. It organized itself in 1820 into the *Synod of Maryland and Virginia.*

Synod of Ohio. In 1801, the Ministerium resolved itself into seven conference districts. The boundaries of the "Western District" were not stated, but it embraced all territory west of Chambersburg, Pa. On October 12, 1812, the first Conference of Lutheran ministers held in the State west of the Alleghanies met in Washington County. Others convened in Ohio in 1812 and in 1814. On account of the great distance east to the Conventions of the Ministerium, these Western men asked in 1814 to be allowed to examine their own candidates for the ministry. This was refused them. In 1817, they sent a request to be permitted to organize themselves into a separate Ministerium. This was denied, but the request of 1814 granted. They organized the next year without permission into the *"Synod of Ohio and Adjacent States,"* becoming later the *"Joint Synod of Ohio and Other States."* One of the participating clergymen was Paul Henkel, a grandson of the Falckner Swamp pioneer, who, after 1810, became famous as a traveling missionary preacher, traversing, among other sections, all of Ohio in a two-wheeled cart.

Synod of North Carolina. Four pastors and fourteen laymen of the Carolinas, far removed from both Fatherland and Pennsylvania, and distracted by extravagant revivalistic excitement, organized themselves into the *Synod of North Carolina*, at Salisbury, N. C., in 1803. Rev. Paul Henkel was one of the clergymen who participated in this organization also.

Western Pennsylvania Synod. At the meeting of the Ministerium of 1801, at Philadelphia, Rev. Frederick Lange of Berlin was present; also Rev. John Michael Steck of Greensburg. The churches of the Cumberland Valley,—Chambersburg, Green Castle and Hagerstown,—were put to "Friedricksstadt" and Baltimore to form the "fifth district." With this conference district these pastors of the western slopes of the Alleghany Mountains joined, rather than with the "Western District," embracing the Ohio settlements. The meetings of the Ministerium, however, were usually east of the Susquehanna River.

This condition moved the more western members of the Fifth Conference District, in session in York early in October, 1823, to ask the Ministerium which, apparently to conciliate the growing discontent had arranged to meet as far west as Carlisle, to be allowed to organize a new synod. They gave as reasons the growing size of the Ministerium, the long distances to be traveled by the pastors living in Western Pennsylvania, and the desire on the part of members of the Conference to sustain a *General Synod*. The answer of the Ministerium was unfavor-

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able. At another Conference held in Greencastle, November 6-9, 1824, a new Synod was nevertheless determined upon. It met as such in its first session, first Sunday of September, 1825, in Chambersburg. The Ministerium at its next meeting, May, 1826, in Harrisburg, charitably but regretfully agreed to the division of its territory.

B. General Bodies

I. The General Synod. Organization. The heart of the Mother Synod was lonely for her departed offspring. Moved by the thought of mutual encouragement and greater efficiency, and perhaps of preventing further loss, by resolution at the Convention of 1818, she invited her children, the Ohio Synod and

the Synod of Maryland and Virginia, and her sister Synods, New York, and North Carolina, to meet for the formation of a "General Synod." A Convention for that purpose met, October 22, 1820, in the Lutheran Church of Hagerstown, with delegates from all but the Ohio Synod. Says Dr. Wolf in "Lutherans in America": "A more important meeting was never held within the bounds of the Lutheran Church this side the Atlantic, and a nobler band of enlightened men could not have been found at the time within her pale—or outside of it." Plans were made for a theological seminary, a missionary institution, and to care for poor ministers, their widows and orphans. A Constitution was prepared, to become binding when adopted by three Synods. This was later done by the Ministerium, June 20, 1821, and by the Synods of North Carolina, and of Maryland and Virginia. These three, therefore, convened in the second Convention in Frederick, Maryland, October 21-23, 1821.

The third Convention met at the same place, October 19-21, 1823. To it came a delegation of two ministers from the Conference at York. But to this Convention the Pennsylvania Ministerium sent no delegates. At their own meeting of that year they had voted to withdraw "until such time in the future as the congregations themselves shall see their mistake of our true intention, and shall call for a reconsideration of these resolutions."—Dr. E. J. Wolf. The people, especially of the rural districts, apparently were afraid of losing some of those liberties by a union with other Synods for which the Colony had suffered so much in the wars with Great Britain. It seemed contrary also to that spirit of union with other denominations so prominent in those days. There were no doctrinal differences, and the separation was considered by both sides as only temporary.

Growth. The outlook was indeed disheartening. The West Pennsylvania Synod, about to be organized, was considered hardly able to take the place in council of the Ministerium. What the Ohio Synod would decide to do was uncertain. "The man who saved the General Synod at this critical point was Rev. S. S. Schmucker, twenty-five years old and just ordained." For ten years, under his skillful leadership, the work of the General Synod was carried on by the widely scattered ministers

of the three Synods of Western Pennsylvania, Maryland and Virginia, and of North Carolina. In 1831, the Hartwick Synod united; in 1835, the South Carolina Synod; in 1837, New York Ministerium; in 1843, Alleghany Synod and East Pennsylvania Synod. This latter was formed of some of the pastors of the Ministerium who were more favorable than the majority of that body to the use of the English language and to the "new measures" of the revivalistic wave of the time. Continued effort was made to induce the Ohio Synod to unite, and the Ministerium to re-unite. The long-desired wish concerning the latter was finally fulfilled in 1853 when this body became again a part of that General Synod of which it had been the mother and chief instrument in bringing into existence. It was a time of great rejoicing to all interested in what promised to be a union of all District Synods of the United States in a General Synod. Other District Synods had united. In 1860, the number belonging was twenty-six, embracing 864 ministers and 164,000 members, two-thirds of all Lutherans in this nation.

Losses. But the tide was about to turn, fond hopes to dissipate, and the bark of Luther with its precious load, through the conflicting opinions of its pilots, began to flounder on the cruel rocks of fraternal strife. The Swedes who, after two centuries, began again to emigrate to America about 1850, organized in 1860 the Augustana Synod, and withdrew immediately, disapproving of the General Synod's reception in 1857 of the Melanchthon Synod of Maryland, a "Definite Platform" Synod. They numbered 27 pastors and 5,000 communicants.

After the beginning of the Civil War, the General Synod passed resolutions condemning the originators of the great Conflict. The Southern Synods,—North Carolina, South Carolina, Virginia and West Virginia, feeling themselves aimed at, withdrew in 1863. This loss of the South to the General Synod embraced 125 ministers and 21,098 communicants.

In 1866, the delegates of the Ministerium to the General Synod Convention at Fort Wayne declined to enroll; and with seven other Synods which also withdrew, and parts of others which divided, there was organized "The General Council," in 1867.

These withdrawals reduced the General Synod from first to

third place among the general bodies, being outnumbered by both the Synodical Conference and the General Council. Though it has made splendid gains since, the growth of these other Lutheran bodies, which to a large extent cover the fruitful missionary fields of the Northwestern States, have kept it in the third place. It embraces now about one-fifth of all Lutherans in America.

Confessional Bases. We have seen that the Ministerium in the days of Muhlenberg, in the dedication of churches and ordination of ministers, made reference to "the Unaltered Augsburg Confession and other Symbolical Books." After his death in 1787, there is a confessional decline. The Constitution of 1796 made no reference to any symbols. Its republished forms in 1813 and 1841 still contain no confessional allusions whatever. The service of Ordination in the Liturgy of 1818 does not obligate the candidate to the doctrines of any symbolical book. It is not surprising then that no mention is made of any confessions in the Constitution of the General Synod of 1820, in whose formation the Ministerium had the guiding and controlling hand. But already in 1825 it was decided by the General Synod that professors of the Seminary at Gettysburg must accept the Augsburg Confession and the catechisms of Luther as "a summary and correct exhibition of the fundamental doctrines of God's word." The General Synod's formula for Ordination of 1820 required a belief that "the fundamental doctrines of the word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession." In 1800, after the above losses, the General Synod adopted as a part of its Constitution as a doctrinal basis what was thought would forever settle the question, viz., a "receiving and holding the word of God as contained in the canonical Scriptures of the Old and New Testaments as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the divine word, and of the faith of our Church founded upon that word."

But questions such as the following would be agitated: Is the word of God contained in the Scriptures, or are all the Scriptures the Word of God? What doctrines are *fundamental?* What non-fundamental? How correct is *"substantially correct"?*

Which *edition* of the Augsburg Confession is meant, that of 1530, or of 1540? Friction arose in the General Synod between the supporters of these two editions, the "unaltered" and the "altered"; between the "Conservatives" and the "Radicals," "Historical Lutheranism" and "American Lutheranism," "Luther Lutheranism" and "Melancthonian Lutheranism"; the "Common Service" party and the Washington Service, or no liturgical service party. What place is to be given the other Symbolical Books? Aspersions and charges were continually cast at the General Synod by the other confessionally stricter general bodies. This led to the adoption of various *Resolutions* in answer to these charges, doubts and uncertainties. The one of 1895 is the first to state that the Synod means the *"Unaltered" Confession;* that of 1901 states that no distinction is to be drawn between *fundamental* and *non-fundamental* doctrines of the Confession. Finally, in 1913, the following clear and full statement was made the *Doctrinal Basis:*

"With the Evangelical Lutheran Church of the Fathers, the General Synod receives and holds the Canonical Scriptures of the Old and New Testaments as the Word of God, and the only infallible rule of faith and practice; and it receives and holds the Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of our Church as founded upon that Word.

"While the General Synod regards the Augsburg Confession as a sufficient and altogether adequate doctrinal basis for the co-operation of Lutheran Synods, it also recognizes the Apology of the Augsburg Confession, the Smalkald Articles, the Small Catechism of Luther, the Large Catechism of Luther, and the Formula of Concord as expositions of Lutheran doctrine of great historical and interpretative value, and especially commends the Small Catechism as a book of instruction."

Anti-Confessional Forces. Among the forces that had drawn the Church of Muhlenberg's time away from her confessional moorings may be mentioned the following: (For a fuller discussion, see Dr. Neve's *"Brief History of the Lutheran Church in America,"* p. 103ff.)

(1) Revivals. Under Jonathan Edwards, George White-

field and others, the "Great Awakening" of 1740-1750 brought one-tenth of the people of New England into the churches.

A half-century later there were great college revivals under Timothy Dwight and Lyman Beecher, which degenerated into an extreme type of emotionalism among the people of Tennessee, Ohio and parts of Pennsylvania.

After another half-century, the revivals inaugurated by Charles Finney in New York strongly affected all the people of this State also. Along with these revivals naturally went a Puritan element of efforts at social reforms and strict observance of the moral law, with a consequent lack of emphasis on doctrinal teaching. Then, too, great revivals usually and necessarily follow a period of religious indifference, and have a tendency to induce a similar condition to follow in their wake. In the emotional excitement of these great upheavals, as well as in the dead calm following, the distinctive claims of creeds and symbols were apt to be *rejected*.

(2) **Wars.** The struggles of 1776 and 1812 for independence were followed by seasons of religious decline. The imported free-thinking and atheism of Paine and Voltaire were much sought after, and consequently rigid confessionalism *despised*.

(3) **Language.** Lutheran literature was still largely in the German language, and inaccessible to an ever-increasing portion of the Church. The use of German was defended on sentimental grounds, for the sake of sustaining parochial schools, and of conserving pure doctrines. But the substitution of the English religious books of other denominations operated to make the religious teachings of our Church neglected and *forgotten*.

(4) **Movements Towards Union.** At the Tri-centennial of the Reformation in 1817, the king of Prussia began a movement which resulted in forcibly uniting the Lutheran and the German Reformed people of his kingdom, under the name of "Evangelicals," or "Prussian Union." The result was obtained by minimizing distinctive Lutheran doctrines. The effect of this was strongly felt in this country. "Union" churches became common among us. Franklin College was founded as a union school.

The Ministerium preferred to patronize it rather than the more English but wholly Lutheran schools at Gettysburg. Part of the opposition to a General Synod in 1825 was due to the desire of some to unite with the Reformed Synods which a "General Synod" might hinder. An effort was made by the Ministerium in 1838 to establish even a union Church paper.

There was also some fraternizing of our English-speaking Synods with other than Reformed people. Ministers of various denominations were at times made even *advisory members of our Synodical Conventions,* with every right but that of voting.

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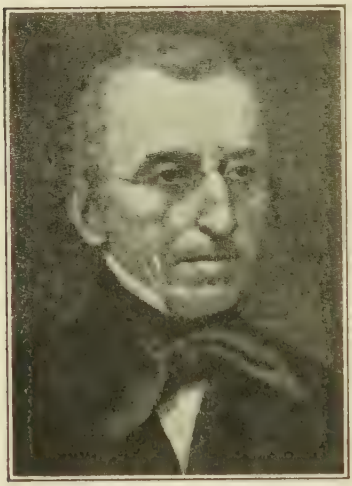
This laxity seemed justified furthermore in the prospect that all Lutheran Synods would eventually unite with the General Synod. The coming of the many District Synods into the General Synod between 1842-1860 with its mild emphasis upon no symbol but the Augsburg Confession, while the Synods in the West which were requiring acceptance of the other Symbolical Books were failing to unite, seemed to indicate that the less doctrinal *basis* the more likelihood of coming to stand together. It was even hoped that the time had come when *all Protestants* might be brought together into some confederation. A writing of Dr. S. S. Schmucker (1831) of this character gave the impulse for

the coming into existence in London (1846) of the "Evangelical Alliance," which acknowledges him as its "father" and which still calls upon all Protestants to unite annually in observing at least a "Week of Prayer."

(5) The Attitude of Great Leaders. *Prof. S. S. Schmucker, D.D.* (1799-1873), the saviour of the General Synod in 1825, the founder of the Seminary at Gettysburg, and its first and only president for forty years, was a graduate of the Presbyterian



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Seminary at Princeton. He was a pietist, but grew less friendly in his later years to the Confessions. He was a co-author with the following leaders of the "Definite Platform," a proposed revised and Americanized Augsburg Confession; the author of forty-four scholarly books and pamphlets in defense of his Melanchthonian view of Lutheranism, and the guiding hand in the preparation of many liturgical forms and synodical documents.

Dr. Benjamin Kurtz, D.D. (1795-1865), grandson of Nickolas Kurtz, Muhlenberg's early assistant, founder of the school at Selinsgrove and for awhile a professor there, was for twenty-eight years editor of the *Lutheran Observer*, our leading Church

Paper. He was an unusually learned and earnest advocate in its columns and elsewhere of the "new measures," or mourner's bench revival methods common among Lutherans at that time, of "American Lutheranism," and the "Definite Platform." He had been a student of the Franklin Union School at Lancaster.

Professor Samuel Sprecher, D.D., LL.D. (1810-1906), studied at the Lutheran Institution at Gettysburg, but adopted the confessional views of his teacher, Dr. Schmucker. For thirty-five years he was president of the Wittenberg College. With his great talents and ability as a teacher and writer he, with the above men, formed an incomparable trio of advocates of a modified Lutheranism to suit American conditions. He lived, however, to experience a change of opinion, having written in 1891 that he is convinced that a "true pietism—a sense of the necessity of personal religion and the importance of personal assurance of salvation—can be maintained in connection with a Lutheranism unmodified by the Puritan element."

Church Practices. At the Synodical Conventions, fraternal delegates have been received who bring greetings from the General Council, the United Synod, and occasionally from the Presbyterian and the German Reformed bodies.

The pulpits of the District Synods of the General Synod churches (the German Nebraska and the Wartburg Synods excepted) are not closed to other denominations, nor are the members of any of these debarred from its communion altar; but the tendency is towards a stricter practice and interpretation of the privilege offered.

Though an advocate and helper in temperance and other reforms, the pulpits and sanctuaries are largely restricted to divine worship. Though pietistic and evangelistic, the professional evangelist is tolerated among us rather than approved.

In worship, some liturgical service is general, and the "Common Service" is growing in favor. The lessons of the "Church Year" are frequently followed. The use of vestments and altar accessories is slowly becoming more general.

Church buildings are erected with increasing attention to Lutheran ideas of churchliness. Pulpit, altar and font are being given a prominent and symbolic place. Through churchly

arrangement, ecclesiastical art effects, and congregational participation in all the services attempts are made to reach every worshiper through every avenue of his soul.

Relation to Pastors and District Synods. The District Synods have equal representation, one clerical and one lay delegate to each ten ministers, in the General Synod Conventions. Resolutions passed here concerning the general work of the Church are advisory and not regarded legally but only morally binding. The providing of literature, the care of missions, the assistance to schools and benevolent movements, in whole or in part, are the Synod's chief constitutional rights and duties.

The District Synods owe the General Synod financial support and doctrinal allegiance. They are supreme in all else, and independent of each other.

The German District Synods (German Nebraska and the Wartburg) have adopted resolutions similar to the "Akron Resolutions" (see page 143) on the ground of expediency. Neither the General Synod itself nor any other of its District Synods have any legislation on the "Four Points."

Schools. The early Lutheran pastors came to the United States in company with other emigrants, or were later sent us as foreign missionaries. Hence they were schooled in Europe, which usually meant that they were highly trained. But their children here had little opportunity for higher education. Conrad Weiser and Benjamin Franklin were much interested in the mental development of all the German youth. Until 1773, however, there was no theological school for ministers. Dr. John C. Kunze, son-in-law of Patriarch Muhlenberg, that year opened a German seminary in Philadelphia. It was closed by the Revolution. In 1780, the University of Pennsylvania added a German Department, conducted in 1784 by Dr. Kunze, then in 1785 by Dr. Helmuth. He had sixty students, which was more than they had of English-speaking ones.

Franklin College was opened in Lancaster as a Union School for German Lutheran and Reformed students, in 1787, named after the influential friend of our German people.

Hartwick Seminary, fully established 1815 (the Theologi-

cal Department in 1797), through a legacy left by Rev. John Hartwig, Muhlenberg's bachelor friend, our earliest Lutheran School, was meant to prepare missionaries to the Indians as well as pastors for our churches. Its field and patronage have yet remained somewhat limited in scope.

Gettysburg Seminary began its career the first Tuesday of September, 1826, with Rev. S. S. Schmucker as president. It was authorized by the General Synod the year previous. The town of Gettysburg, besides being centrally located, offered as an additional inducement to donate it $7,000 and the free use of a building. Rev. Benjamin Kurtz secured gifts for it of $10,000 and the beginning of its valuable library through a trip to Germany. To provide classical training for the students, Pennsylvania College was founded here also, in 1832, becoming thus the first Lutheran College in the United States. The Lutheran share of the Union Franklin College, Lancaster, was sold to the Reformed and the money used to endow the Department of Greek, the "Franklin" Professorship, at Gettysburg.

Missionary Institute was begun at Selinsgrove in 1858, chiefly through the influence of Dr. Benjamin Kurtz, who felt the need of a school where certain pastors and missionaries could pursue an abbreviated course. This institution, now Susquehanna University, has outgrown the limits and sphere conceived for it by its founders.

Three other schools, Wittenberg College and Seminary, both founded 1845, Springfield, Ohio; Midland College (1887), and Western Seminary (1895), Atchison, Kan.; and Carthage College (1870), Carthage, Ill., care for our rapidly expanding Church in the great West. A school at Breklum, Germany, has received also General Synod recognition and aid for some years. And so the duty performed so nobly by the pioneers of training ministers by private teaching need seldom be assumed by the pastors of these days. The General Synod through its Board of Education gives financial assistance to all these schools which by the aid of increasing endowments and enlarged equipments are steadily becoming seats of learning wholly worthy of the Church which was born in a university in the days when Europe was eagerly seeking the classical studies of the "New Learning."

Beneficiary Education. The need of assisting young men financially in their preparation for the ministry was early recognized and an attempt made to meet it by the organization in 1832 of the "Parent Education Society." Since 1855 the District Synods care for their own "Ministerial Education Fund," and the interest on the invested funds of the "Society," totalling $300 annually, is distributed annually by the officers of an Executive Committee, elected at each General Synod Convention, to needy students irrespective of Synodical relation.

Missionary Enterprises. Rev. "Father" Heyer was sent to India (1842) to begin our first foreign missionary work, under the joint management of the General Synod and the Ministerium. After his return in 1846, the work was carried on by the Synod alone until the formation of the General Council when this body again took a share of the widening field.

The enterprise begun at Muhlenberg Mission, Liberia, Africa, in 1860, by Rev. Morris Officer was so splendidly cared for and enlarged by Dr. David A. Day during a period of twenty years that it is not inaptly called by natives there, "Day's Mission." The work has been carried on at a great sacrifice of missionary lives, but volunteers have always been found to answer his dying command, "Fill up the ranks!"

An effort to establish work at Buenos Aires was given up as too costly and unpromising. We have just now a missionary in established work at New Amsterdam, British Guiana, and thus occupy one spot on the "neglected continent" of South America.

The work of the Home Mission and Church Extension Boards, now combined, is to assist new and weak congregations in America by gifts and non-interest bearing loans unto the time they can assume self-support.

The funds of the Mission Boards, secured by apportionment and bequest, are self-sacrificingly and appreciably helped by the free-will offerings, amounting to over $100,000 annually, of the Woman's Home and Foreign Missionary Society of the General Synod.

The Home Mission work, at first largely carried on by District Synods, was surrendered to the General Synod's care in 1871. There is a growing tendency for its Boards to enlist of late more

co-operation through the aid of Missionary Superintendents employed by the District Synods and laboring for the District Synods, but co-operating also with the General Boards.

Inner Mission Institutions. Orphans' Homes are sustained by an apportionment, endowments and special gifts, at Loysville, Pa.; Springfield, Ohio; Nachusa, Ill.; and Lincoln, Nebr. There is a "Deaconess Home" in Baltimore, a "Home for the Aged" in Washington, and a "Pastors' Fund." This Board is able to distribute yearly a small allowance to needy retired pastors and widows of pastors.

The work of all these Boards and Institutions will no doubt be added to and supplemented soon by intenser activity and also by other forms of *Inner Missions* of a kind to make the record of the General Synod more worthy of her noble past and more awake to the ever-widening opportunities for still greater usefulness in the new epoch which begins with this year 1917, momentous and epochal in the history of the Church, the nation and of the world.

The United Lutheran Church of America. It may be that the General Synod will not live to celebrate a centennial. At its recent Convention in Chicago, it cast a vote on June 22, 1917, full of significance. The General Council and the United Synod in the South had present a committee each in addition to their fraternal delegate. The object of the committees was to visualize and impersonate the fraternal idea. The President of the General Synod invited to sit with him on the platform, as representatives of the three general bodies, Rev. H. A. Weller, D.D., of Philadelphia, President of the Pennsylvania Ministerium of the General Council; Rev. A. G. Voight, D.D., Dean of the Seminary of the United Synod, Columbia, S. C.; and Rev. J. A. Singmaster, D.D., President of the Seminary at Gettysburg, and retiring President of the General Synod. It was a living, deeply felt appeal from these leaders of to-day that the struggles which they have had, because of the disagreements of their fathers of yesterday, might be ended by a reunion of us, their sons, the leaders of to-morrow. The delegates of the General Synod present, with mingled emotions of joy and

hope, unanimously voted for its final dissolution. We indicated thereby our conviction that its work as such may be called complete, and the final chapter of its history may be written.

When we recall the purpose for which the General Synod was called into existence—the bringing into this body all the Synods of this country—we realize that with all the toils and prayers, discouragements and disappointments, the noble ideal of the fathers has failed of realization. But to lay aside a body that the imprisoned spirit may be freed is loftier praise and higher life for both; and if with the new name proposed, the United Lutheran Church of America, we can achieve what they in vain attempted, bewailing of the past may cease in view of the rich and ripening harvest of their sowing.

II. The United Synod in the South. The four Synods in the South which withdrew from the General Synod in 1803 sent delegates to Concord, N. C., in 1864, where, with those from the Georgia Synod, was organized the "General Synod of the Evangelical Lutheran Church in the Confederate States of America." In 1886, the other southern Synods united with them and the present name was adopted.—The United Synod in the South.

The doctrinal basis of 1803 was the Augsburg Confession. In 1866, it was made to include all the Symbolical Books. The Tennessee District Synod, a division of the North Carolina Synod, was organized in 1820 of pastors largely German who declined to unite in a General Synod. In 1801, it, too, suffered a rupture, the pastors near the Holston River, Tennessee, organizing the Holston Synod. These two Synods were of a very positive confessional character, and waited until the other southern Synods had become more so before they united with them. This general body occupies at present a middle position confessionally between the General Synod and the General Council. The Tennessee Synod favors a strict observance of the "Four Points." Differences of opinion exist in some of the others on them; but there is yet no general legislation.

At the Synodical Conventions, delegates are received from none but other Lutheran bodies, and a distinction made between Lutheran and other visitors. Invitations to occupy pulpits of

other denominations at these meetings are freely accepted.

In the conduct of church worship there is freedom and avoidance of formalism. The Church Year lessons are sometimes used, and the ministerial robe is coming into more general use, the country pastorates excepted.

The South, being largely free from immigration, must depend upon her native population for Church growth. The Lutheran element are the descendants of the Germans who emigrated thither in the eighteenth century. Of its 500 congregations of 55,000 members, only two use any other language (German) than English in their regular services.

It supports one theological seminary, at Columbia, S. C., and colleges at Salem, Va.; Hickory, N. C.; Newberry, S. C.; Mount Pleasant, N. C., and Marion, Va.

Since 1893, it has conducted missionary work in Japan.

The frequent transfer of pastors, the existence of the "Common Service" the preparation and use of which was first urged by this Synod; a Lutheran Primary Course, and a Common Book of Worship, about completed, are some of the woven cords which have been drawing our brethren in the Southland and us of the North again together.

III. The General Council. The withdrawal of the Ministerium from the General Synod in 1823, intended to be temporary, promised for years to become permanent. More friendly than the General Synod in the earlier days to union with the Reformed people, and hence more averse to strict confessional requirements, it nevertheless reached sooner a revived and truer Lutheran consciousness. Some reasons why we here offer in an attempted summary of a fuller discussion by Dr. Neve given in his "Brief History of the Lutheran Church," viz.:

1. The Ministerium, predominantly German, was less affected by the great Revivals. Its closer association with the German Reformed brought it sooner under the influence of the "Mercersburg Theology" which was anti-revivalistic, Dr. Nevin being its brilliant champion.

2. When the advocates of pure Lutheranism in Germany began to oppose the *Prussian Union,* the Ministerium received an impetus toward stricter Lutheran practices, both through

imported German writings and from emigrating German Lutheran pastors who, bringing their convictions hither, naturally settled among and allied themselves with the German-speaking Ministerium rather than with any English Synods.

3. While the English Synods were neglecting the use of the Lutheran Catechism, Lutheran literature and hymns, substituting those of Methodism and Puritanism, the Ministerium and other German Synods remained loyal to our own Lutheran literary inheritance.

4. The Ministerium, the oldest and largest Synod, was naturally the first one to develop a united group of skillful, conservative and self-reliant leaders, able to steer the rudderless bark back to the harbor of home.

Evidence of this change is to be found in the Constitution of the Missionary Society of the Ministerium of 1840, which included an endorsement of all the Symbolical Books. In contrast, the Maryland Synod had, in 1844, an "Abstract" of Lutheran doctrines presented to its body which omitted all distinctive Lutheran teachings. A similar "Abstract" was before the General Synod (1845-1850), from which Dr. Schmucker quoted in his lectures and parts of which he required his students to commit to memory.

Distrust of the General Synod was shown by a resolution passed in 1853, the time of the return of the Ministerium, which stated clearly that "should the General Synod violate its constitution, and require of our Synod, or of any other Synod, as a condition of admission or continuance of membership, assent to anything conflicting with the old and long-established faith of the Lutheran Evangelical Church, then our delegates are hereby required to protest against such action, to withdraw from its sessions and to report to this body."

In this year (1853) the Ministerium, in its Constitution, endorsed all the Symbolical Books. On the contrary, just two years later (1855) appeared the "Definite Platform," a modified Augsburg Confession, the only symbolical book the General Synod had yet endorsed. Its authorship was traced to three of the Synod's leaders. The changes advocated were:

From Article II omit the teaching of baptismal regeneration —"born again through baptism and the Holy Ghost."

Article VIII. Omit the phrase, "it is lawful to use the sacraments, which are administered by evil men."

Article IX. Omit the phrase, "through baptism is offered the grace of God."

Article X. Change to read "that Christ is present with the communicants in the Lord's Supper, under the emblem of bread and wine," instead of "the Body and Blood of Christ are truly present and distributed," etc.

Article XI. To be dropped entirely.

Article XXIV. Omit the sanction of "ceremonies" during mass.

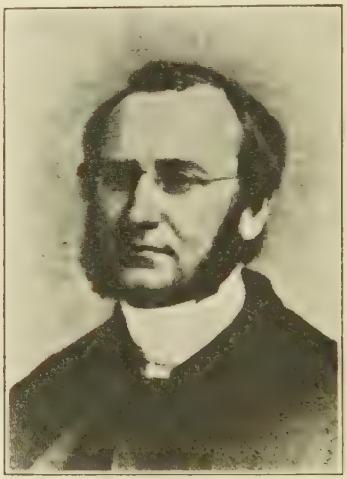
Dr. Schmucker and others bravely advocated it. But this mutilation of the first creed of Protestantism, this ancient faith of our Church, was severely and widely condemned. Dr. Schmucker resigned, February, 1864. His successor was Dr. J. A. Brown, an opponent of the "Platform," elected in August. But already in May, the Ministerium had decided to establish a separate Seminary, on the acceptance of all the Symbolical Books, and in July, Dr. Charles Porterfield Krauth, wanted by the Conservatives as successor to Dr. Schmucker at Gettysburg, was chosen as a professor for the new Seminary at Mount Airy. His father, Dr. Charles Philip Krauth, hearing of the movement to establish this Seminary, is said to have exclaimed with a heavy heart, "Now a division of the Church cannot be avoided."

Was it a question as to which Seminary would first succeed in securing Dr. Krauth as its president? Not entirely. A division seemed inevitable, as Dr. J. A. Singmaster so concisely states, "on personal, practical, and confessional grounds." An occasion could not long be wanting. Already, in fact, the General Synod had met, May, 1864, and had taken an apparently fatal and decisive step.

The epochal Convention was at York, Pa. The new Franckean Synod of New York State, through its delegates, asked for admittance to the General Synod. Unfortunately their Constitution made no reference to Lutheran doctrines or the Augsburg Confession. Upon the assurance of the delegates that the oversight would be remedied at their next Convention, the new Synod was admitted. The delegates from the Ministerium opposed and claimed that in so doing the General Synod had violated its own

Constitution, and therefore they must withdraw from the further sessions.

On account of their withdrawal, when the General Synod met again, in 1866, at Fort Wayne, Ind., the president, Dr. Sprecher, ruled that the delegates sent from the Ministerium could not be received as such until after the election of the new Synodical officers. They refused to submit to this ruling, returned and reported to the Ministerium. At its meeting in Lancaster,



REV. CHARLES PORTERFIELD KRAUTH, D.D.

December, 1866, it formally severed its connection with the General Synod, and issued a call to other Synods to unite with it in forming a new and more strictly Lutheran general body.

Fundamental Principles of doctrine were adopted which require the acceptance of the Unaltered Augsburg Confession and all the other Symbolical Books "in their own true, native, original and only sense." The Joint Synod of Ohio, which had sent delegates, asked for a declaration also on the following *"Four Points."* The Synod of Iowa also desired a declaration on the last three of them. They are: 1. Chiliasm. 2. Altar Fellowship. 3. Pulpit Fellowship. 4. Secret Societies.

In 1872, at Akron, the Council adopted the "Akron Rule," which declared concerning Points 2 and 3, the following:

"1. The Rule is: Lutheran pulpits for Lutheran ministers only. Lutheran altars for Lutheran communicants only.

"2. The exceptions to this rule belong to the sphere of privilege, not of right.

"3. The determination of the exceptions is to be made in consonance with these principles by the conscientious judgment of the pastors as the cases may arise."

Concerning *"secret societies,"* the General Council had declared in 1868: "Any and all societies for moral and religious ends which do not rest on the supreme authority of God's holy word, as contained in the Old and New Testaments, which do not recognize our Lord Jesus Christ as the true God and the only mediator between God and man—which teach doctrines or have usages or forms of worship condemned in God's word and in the Confessions of His Church—which assume to themselves what God has given to His Church and its ministers—which require undefined obligations to be assumed by oath, are unchristian, and we solemnly warn our members and ministers against all fellowship with or connivance at associations which have this character." Disobedience to this rule is to be punished by suspension from the Church.

On *"Chiliasm,"* or the teaching concerning the *last times,* the General Council endorsed Article XVII of the Augsburg Confession, which condemns Jewish doctrines of a temporal kingdom prior to the general resurrection. But it declined to go beyond what is found in this Confession on this "point."

In the General Council there are, besides English, many Germans and Swedes. The different languages and customs of these peoples make the management of the Body somewhat complicated and necessarily implies the possession of considerable freedom by individual Synods in minor questions of policy and customs.

It embraces at present fourteen Synods: Ministerium of Pennsylvania, Ministerium of New York, Pittsburgh Synod, Texas Synod, District Synod of Ohio, Augustana Synod, Lutheran Synod of Canada, Chicago Synod, English Synod of the Northwest, Manitoba Synod, Pacific Synod, Synod of New York and New England, Nova Scotia Synod, and Synod of Central Canada.

Of these the original Pennsylvania Ministerium is second in

strength. It is exceeded in numbers by the Augustana (Swedish), which organized in 1860 with 5,000 communicants, and numbers now 188,000, immigration having begun and continued since about 1850.

The Mission and Inner Mission work is carried forward on a large scale. The chief foreign mission field is near that of the General Synod in India. Together with the United Synod in the South, it conducts missions also in Japan.

To train pastors and workers there are many Educational Institutions. The chief schools are the theological seminaries at Philadelphia (Mount Airy); Chicago (Maywood), Ill.; Waterloo, Can.; and Rock Island, Ill. (Swedish). The Swedish colleges are Augustana, Rock Island; Bethany, Lindsborg, Kan.; Gustavus Adolphus, St. Peter, Minn., and at Canton, S. D. There are also six academies, twelve orphans' homes, five hospitals and one Deaconess Motherhouse under Swedish care. Other colleges (of the German and English Synods) are Muhlenberg, Allentown, Pa.; Wagner, Rochester, N. Y.; and Thiel, Greenville, Pa. In addition to the Swedish Inner Mission institutions, there are also six orphanages, homes for the aged, four "Passavant" hospitals, at Pittsburgh, Milwaukee, Chicago and Jacksonville, Ill., the Mary J. Drexel Motherhouse and a hospice in Philadelphia, a Lutheran Emigrant House, a Seaman's Home and a hospice, in New York.

IV. The Synodical Conference ("Missouri Synod"). In 1829, the University of Leipzig admitted as a student, C. F. W. Walther, then eighteen years old. He and a few other students sought for something more heart-satisfying than was to be found in the rationalistic theological teachings of the times, in the devotional writings of the pietists Francke, Arndt and Bogatsky. In his search for assurance of salvation, he came to know Rev. Stephan, a popular pastor near Dresden, a man of great power and wide influence. This man was visited by Dr. Benjamin Kurtz of Baltimore while soliciting funds for the Gettysburg Seminary, who called his attention to the opportunity America offered for preaching here the *old faith* unmolested by the rationalism of that period. As a result, in November, 1838, Stephan, with five ship loads of Saxons, sailed from Bremerhaven for New Orleans.

One ship was lost at sea. After having settled in Perry County, Mo., Stephan was accused by his followers of immorality and dismissed. Leadership now fell to one of the younger emigrants—Walther. He proved to be a modern Moses to these people. In 1842, the first church was built, and in 1847, the Missouri Synod was organized, there being then twelve congregations. He was an intellectual and pious son of a worthy minister, thoroughly familiar with the writings of Luther found in his father's library, unexcelled in debate, and a keenly analytical and voluminous writer. Until his death (1887) he retained undisputed headship of the rapidly growing body. He engaged in numerous doctrinal controversies with the leaders in other Synods. As a result, the "Missouri Synod," our strictest general body, has come to hold the following distinctive tenets and practices: The Church of Christ is wholly invisible; the Pope is anti-Christ; chiliasm in every form must be rejected; every doctrine in the Symbolical Books must be accepted without distinction; ordination is essential to the validity of the ministerial office; the "Four Points" must be strictly observed; Christians are predestined *to* faith, rather than *because of* foreseen faith. All questionable worldly amusements, worldly methods of raising money for churches, and of celebrating Christmas are to be condemned.

They support parochial schools in which the Bible and the Catechism are regularly taught. They have many colleges and seminaries and inner mission institutions. Foreign mission work is carried on in eastern India, and missions at home among the Negroes of the Gulf States and the Stockbridge Indians.

In 1872, various Synods united to form their General Body, called "the Synodical Conference." It is our largest single organization and contains one-third of all pastors (3,268) and of all confirmed members (827,056) (1916) of the Lutheran Church in America. Although found chiefly in the Middle West, their rigid practices and unvarying emphasis upon all the Symbolical Books have greatly influenced all Synods towards a more strictly Lutheran consciousness.

V. The remaining fourth of the membership of the Lutheran Church in America is comprised in eleven "Independent Synods," and two hundred congregations without any synodical connection whatever. Of the Synods, the **Joint Synod of Ohio and Other**

States, organized 1818, has 137,000 communicants. While the distance kept its pastors out of the General Synod at first, it developed early confessional views and practices too positive to feel at home in the General Synod, and too strict in the observance of the "Four Points" to affiliate with the General Council. It has severed an alliance once entered into with the "Missouri Synod" because of the view of predestination which is held by this latter body.

The German Iowa Synod of 123,000 communicants, has fraternized or been in affiliation with all,—General Synod, General Council, Missouri Synod and Joint Synod,—but at present is developing along its own chosen lines, and agreeing in the observance of the "Four Points" with the Missouri and Joint Ohio Synods.

The Norwegians, who began to emigrate to America as early as 1825, and who organized their first Synod in 1846, have hitherto been comprised in four large Synods. Of these, **Hauge's Synod,** the **Norwegian Synod,** and the **United Norwegian Lutheran Church,** met at a great convention in St. Paul, Minn., June 9, 1917, and made this Quadri-centennial historic by their union under the name "*The Norwegian Lutheran Church of America.*" The new body unites 1,250 ministers, 3,000 congregations, 300,000 communicants, eleven-twelfths of all in this country. It will possess six colleges, two theological seminaries, eighteen academies, one female institute, one deaconess motherhouse, eight orphanages, six homes for the aged, twelve hospitals, five seamen's homes, three publication headquarters and twenty-five periodicals. Missions are established in Persia, China, Africa (Zululand and Natal) Madagascar and Alaska. Canada is included in its home mission field.

The various **Danish,** the **Icelandic,** and the **Finnish** (**Soumi**) Synods are young and struggling to solve the problems that face emigrants to a foreign land, where, bereft of the paternal care of the State, they find themselves in the midst of strange customs, a new tongue, competing denominations and contending theologies. But their inherent strength will in time also burst the limiting bands of their childhood and bring them to a hardy, helpful, happy manhood.

A Prophecy. Theodore Roosevelt, while President, at the re-opening of the Luther Place Memorial Church of Washington, D. C., January 29, 1905, made the following pleasing prophecy:—the Lutheran Church in this country is "destined to be one of the two or three greatest Churches and most important National Churches in the United States; one of the two or three Churches most distinctly American, among the forces that are to tell for making this country even greater in the future." The signs of the times point to the full realization of this forecast at no very distant date. Yea, even more is in view already with the manifest tendency to union of the Lutheran people of the United States. It is a preparation for an unparalleled Lutheran missionary movement, possessing both momentum and life, which shall establish the mother Church of Protestantism in South America, and enlarge its scope and influence in every other clime and by every tongue.

This topical history of the largest Protestant family on earth, its ancestry, origin and development, though brief, has yet revealed some variations in the types and features of its members. Some of these have disappeared, others appear only at irregular intervals. But characteristic traits are seen to have persisted through all succeeding generations. The family resemblances are easily perceived by ourselves and others. Our habitations now are in many lands, and familiar converse is hindered by strange customs, languages and laws. Yet there abides in all of us deep love for the ancestral home and the lessons taught in the centuries since gone. We believe the years are few until the sacred rights of brotherhood shall be proclaimed above the will of diverse envious States, and through our kindred blood and ties be born for future reign a world-wide Christian peace.

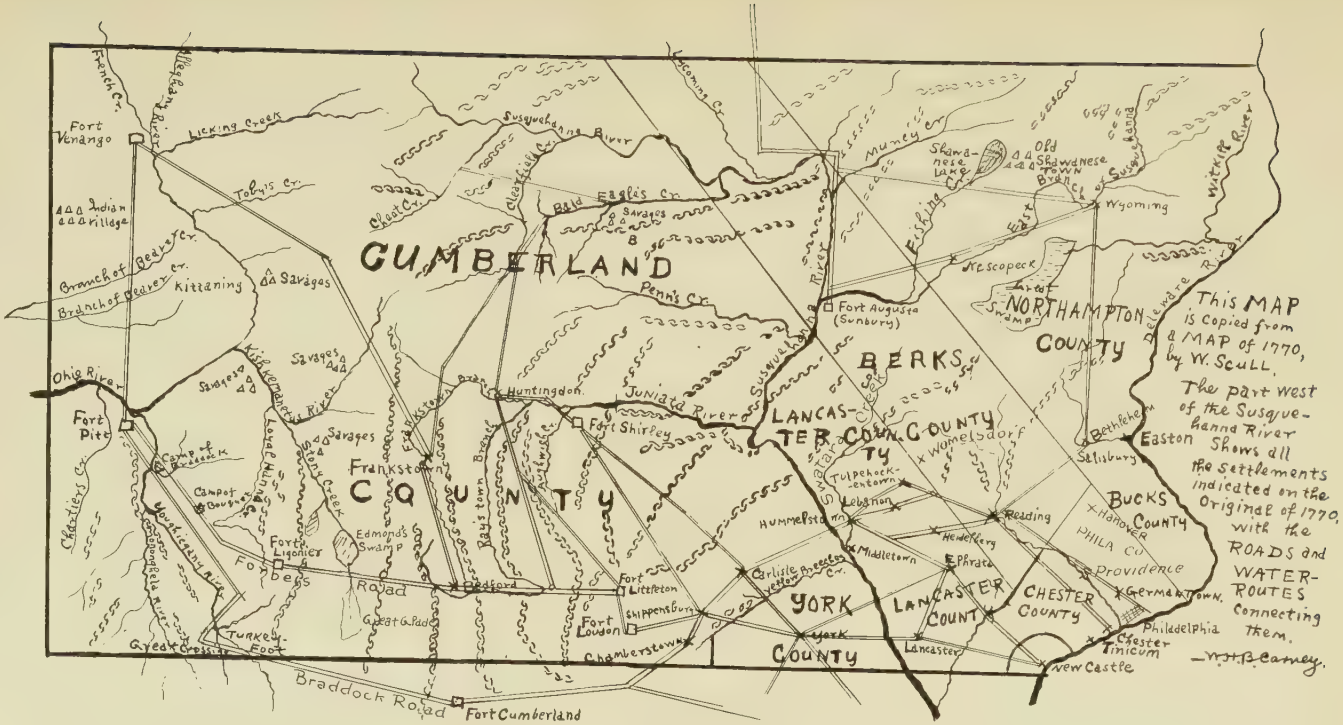
CHAPTER VIII

ALLEGHANY SYNOD

A. Early Settlements

Bedford and Somerset Counties. The settlers who came to Philadelphia and later to Baltimore, in pushing westward, moved in lines corresponding to the ribs of an opened fan. The Germans in time met and mingled with their countrymen along the Hudson and Mohawk, and with those who were working their way northwestward from the Carolinas, in Virginia. Others pushed westward along the Potomac towards Ohio, while the Susquehanna and Juniata rivers afforded a means of transportation and an encouragement to settle in those directions. There was less inducement to cross the Alleghanies in the middle of the Province, there being no water route and few roads. The Indians did not yield up claim to the part of Pennsylvania west of the Alleghanies until after the Treaty of Fort Stanwix, November 5, 1768. Settlers until then west of Bedford and Frankstown were few, none perhaps except those who came into the "glades" for a season to trap and fish, and those who settled along the Forbes Road and the Braddock Road, encouraged to do so by the Province, that they might be of assistance to the soldiers going and returning from Fort Pitt and Fort Venango, and being in turn protected by them from the French and Indians.

The Penn heirs threw open the territory west of these mountains to settlers on April 3, 1769. Already, on April 12, a deed was granted to a settler in Elk Lick Township, Somerset County, and on April 19, one in Addison Township, the pioneers having come in all probability by the Braddock Road. Those who preferred to settle a bit farther north could leave the Cumberland Valley Road near Shippensburg and come by the Forbes Road by way of Fort Louden, Fort Littleton (near Burnt Cabins), Fort Bedford, and thence on towards Fort Ligonier and Fort



This MAP is copied from a MAP of 1770, by W. Scull. The part west of the Susquehanna River Shows all the Settlements indicated on the Originale of 1770, with the ROADS and WATER-ROUTES Connecting them.

—W. H. B. Carney.

MAP OF THE PROVINCE OF PENNSYLVANIA OF 1770

Pitt. It is clear that these settlers would prefer not to be too far from these State roads, as it was necessary to go to Cumberland and even to Chambersburg and Hagerstown to do the shopping; it was also comforting not to be too far away from these frontier Forts. Hence we find Berlin, Meyersdale and Salisbury, points between these Roads, and just over the Mountains, early centers of settlers: Lutheran and Reformed at Berlin and Salisbury, Mennonites at Meyersdale. With them, or following them, came the first ministers, the earliest record of the arrival of a Lutheran pastor west of the Alleghanies being found in the Berlin Church Book, and the first man, Pastor Lizel, or Litzel.

All the early preachers gave more or less of their time to the settlements on or near the Forbes Road all the way from Bedford to Greensburg. Hence we find the names Litzel, Steck and Lange connected with widely separated churches near the same time; while later men, as Hanker, served settlements as far apart as Friend's Cove and Wellersburg, and Tiedeman as far as Bedford and Somerset.

The coming of 1819 is memorable in that it marks the first division of the work in what is now Somerset County into two pastorates, Berlin and Somerset; and the year of 1821, the coming of Rev. Osterloh to the Bedford field, as the separation of the work east of the Mountains in Bedford County from that west of them. For another generation pastors still served four to eight points, but they were not so far apart as formerly; though neither the imaginary line nor the intervening mountains have prevented even to this day pastors from serving congregations situated in both counties, at the same time.

Huntingdon and Blair Counties. The settlers who followed the Juniata River early settled at Lewistown, Huntingdon and Frankstown (near Hollidaysburg), points on the Indian trail leading to Fort Venango. A trail from Carlisle and one from Shippensburg met at Fort Shirley and thence on through Huntingdon. There was also early a path from Frankstown south to Bedford which led by the Forbes Road thence on to Fort Pitt.

The Lutheran families in this section, as elsewhere, were naturally imposed upon by "tramp" preachers, men who could exhort and could take up a collection—and move on when

found out to be impostors, with no connection with the Ministerium or any church authority. Among such was a Mr. Schmidt in this section.

Here and there were physicians who endeavored to care also for the spiritual wants of the people, such as Mockenhaupt at French Creek, Bedford, etc. (1814-1816), Heine in Huntingdon (1822), and Peter Schmucker at Somerset (1821-24).

Occasionally laymen would conduct services well enough or long enough as to have their names come down to us. Among these were Mr. Welker and Mr. Loose, of Clover Creek; Mr. Rizer, Cumberland, whose son, Peter Rizer, entered the ministry; and "Father" Guelich of Clearfield County, whose interest and labors there were truly splendid and valuable.

Occasional visits to these people were doubtless made by Pastor Walter of Middleburg, Snyder County, and Pastor Ilgen of Aaronsburg, Center County, perhaps once or twice a year, to baptize the children and hold communion services.

The first pastor to live among them, however, was Rev. Haas, regularly licensed by the Pennsylvania Ministerium, the "Mother Synod" of 1748, who came in answer to a call to Synod for a pastor, headed by the Huntingdon Lutherans, in 1803. He arrived in 1804. He is the true father of our Lutheran Church in Blair and Huntingdon Counties. He labored in this section for eight or more years. There are church records (for Synodical records see his sketch, p. 166) of his work at Allensville, Mifflin County, and of his serving this section as follows: Huntingdon, in Court House; at Spruce Creek (Seven Stars), in the house of George Mattern; Waterstreet, in a house; Gatesburg; Sinking Valley, house of George Fleck; at Salem (Antis), house of George Adam Domer, grandfather of the late Rev. Samuel Domer, D.D., Washington, D. C., whose son, Harry T. Domer, Esq., is treasurer of our National Home for the Aged, and one of our leading laymen; Alleghany Furnace (Altoona); at Newry, Frankstown, Williamsburg and Clover Creek in log schoolhouses; at Marklesburg, in the house of Michael Garner; and in Trough Creek Valley (Cassville), in the house of Mr. Stoever. Some of these points he organized, and log churches were also erected many places, sometimes in union with the German Reformed people of the community. He was a true

pioneer. Under his successors, Revs. Rebenach and Schmick, the territory was divided into two pastorates.* This section did not develop very rapidly until after the building of the combined railroad and canal route through to Pittsburgh in 1834. Johnstown and other points in Cambria County then began also to increase in population and churches to be founded.

Clearfield County. The settlements in Clearfield, and the country lying westward, once a part of the Synod, were somewhat later. The story of the early pastoral work here is well told by Rev. J. R. Focht; and indebted as we are to him for most of this early collected history, we will allow him to speak at this time in his own words concerning this section, up to the time that it began to sustain its own pastors.

THE EVANGELICAL LUTHERAN CHURCH OF CLEARFIELD COUNTY, PA.

BY REV. J. R. FOCHT

Before we begin with the congregations of Clearfield County it will be necessary to give a sketch of the traveling missionaries sent out by the Pennsylvania and West Pennsylvania Synods, as far as facts can now be rescued from being entirely lost.

In Clearfield County, Karthaus is the favored spot, where the first Lutheran lived in the county, or, perhaps, ever was in it. Rev. F. W. Geisenheimer, D.D., of New York City, on account of the death of his son, Augustus, and daughter, Sophia, which weighed so heavily on his mind and to which was added the disturbance in his congregation on account of the introduction of English preaching into the congregation, resigned his city congregation in New York, and with the consent of his wife committed his two living children to the care of her oldest sister, Mrs. Rev. Jacob Miller, D.D., of New Hanover, and about April 1, 1814, he with his wife moved to Clearfield County, Pa.; as it then was called the "wilds of the Susquehanna." Some years before a land company had been organized in Baltimore which now owns some six or eight thousand acres of coal land in this vicinity of Clearfield County. A coal company was organ-

*For a discussion of the early charges, and difficulties of the Blair County field, see under Northeast Conference, Pleasant Valley and Newry Charges.

ized in the city of New York which leased the land, and as Mrs. Geisenheimer's legacy and that of her near relations had a large amount of stock in the company, he took the management of the coal business in Clearfield County, which, however, proved a failure and he, with the interest his wife and her relations had in the company, to save themselves from sustaining great loss, bought the land. While living in Clearfield County he preached some in the surrounding settlements and on April 1, 1818, moved to Pikeland, Chester County, Pa. In 1811, Father Guelich had come to Clearfield County, who later took such a deep interest in the Lutheran church in Clearfield County, and was appointed by the West Pennsylvania Synod to read sermons in the different Lutheran settlements, and was on the eve of returning to New York when Dr. Geisenheimer arrived and persuaded Father Guelich to remain. Father Schnarre came with Dr. Geisenheimer, and Mr. Karthaus from Baltimore, Md., forming a small nucleus of influential Lutherans.

The Pennsylvania Synod annually sent out traveling missionaries, sometimes two and three, as it had means, especially young ministers willing to become such for two or three months. These missionaries were generally directed by Synod to visit Venango, Crawford and Erie Counties; but we have no account that any of them passed through Clearfield County, perhaps, owing to the fact that the Lewis robber band infested Center, Clearfield and other counties about this time.

In 1817, Rev. F. Heyer, who had been licensed by Synod and appointed traveling missionary to visit the scattered congregations in Venango, Crawford and Erie Counties, passed through Clearfield County. He is the second Lutheran minister of whom we have any authentic account who was in Clearfield County. In the *Lutheran Observer*, February 10, 1851, we find the following written by Rev. Heyer himself:

"During the Spring of 1817, the German Lutheran Synod of Pennsylvania met at York, Pa. It was the custom at that time to appoint annually one or two traveling preachers to visit new destitute settlements; these appointments were generally for two or three months, seldom exceeding four months. This was, indeed, doing but little for the extension of the church, still it was better than doing nothing, and some good has even been accomplished by this plan, nor should we despise the day of

small things. The traveling preachers or missionaries received their support from the Synod at the rate of $100 for three months; collections taken during this time by the missionary were paid into the Synodical treasury. Before Synod adjourned I was directed to visit northwestern parts of Pennsylvania and spend about three months in Crawford and Erie Counties. Having made a few necessary preparations, I set out from Philadelphia during the latter part of June, an inexperienced and lonely traveler, to seek my way to Meadville and Erie. In those days railroads and canals were scarcely known, and large tracts of land in the northwestern counties were uninhabited. It was more of an undertaking then to travel on horseback from Philadelphia to Meadville, a distance of somewhat more than three hundred miles, than it is at present to go by railroad and steamboat from Philadelphia to St. Louis. I directed my course towards Sunbury. . . . At Sunbury I was kindly received by Rev. Mr. Schindle. I well remember his going with me to the bank of the Susquehanna, paying the ferryman for taking me across the river, and bidding me godspeed in my missionary work.

"In Center County I spent one night with Rev. Ilgen, of Aaronsburg; family worship was conducted in solemn and impressive manner on that occasion. During the war of 1813 and 1814, a new road had been cut through the extensive pine forest in Clearfield and Venango Counties; but in 1817 the settlers along this road were as yet but very few. I well recollect riding thirty miles one day without coming to a house until evening; I then reached a dwelling of three brothers, all bachelors, who depended more on hunting than farming, and who were generally better supplied with venison than bread. It so happened that before I got to the place, five other travelers had arrived and consumed what supply the three bachelors could furnish. However, fine venison, some potatoes and good spring water were not to be despised after a ride of thirty miles through the wilderness. . . . In August, I reached Meadville," etc.

It does not appear that Rev. Heyer stopped with Dr. Geisenheimer nor that he preached at that time in Clearfield County. The above extract gives us a good idea of Clearfield and Jefferson Counties at the time Rev. Heyer traveled through them.

Rev. George A. Reichert was licensed in 1822 and appointed traveling missionary for three months, to travel in the northern and western counties of Pennsylvania; he visited Karthaus, Clearfield (Oldtown) and other settlements in Cearfield County. From the Luthersburg settlement he turned southwest into the southern part of Jefferson County and then north into York

State, then southward into Indiana County, where Rev. John Gottfried Lambrecht had labored and resigned in 1815, seven years before. His three months had now expired and he took charge of Indiana, Brush Valley and Black Creek, perhaps New Germany, as it cannot positively be determined which of the two congregations. In the first he confined his labors to these three congregations and surrounding settlements. In 1823, he sent a report of his missionary travels to Synod. It is to be regretted that it is not published in the Minutes of Synod in full, but only the report of the committee into whose hands it was given.—"A report of Rev. G. A. Reichert's missionary travels in northern Pennsylvania and State of New York." He traveled in three months 1,320 miles, preached fifty-one sermons, baptized sixty-one persons, gave communion to fifty-nine persons and collected $24.44 for the Synodical treasury. Synod was well satisfied with the missionary labors of Rev. Reichert.

In 1824, a mission committee for one year was to be appointed, to consist of six members, viz., two ministers and three laymen, and the president of the Synod to be the chairman of the committee.

In the same year, 1824, Rev. Augustus Lochman and Rev. J. N. Stroh were appointed traveling missionaries, and in the abstract of their report to Synod in the Minutes of 1825, the statement is made, Preached seventy-eight sermons, catechised between seventy and eighty times, confirmed fifty-four older and younger persons. This they did in Center County. With great earnestness they call the attention of Synod to the following congregations: One in Alleghany, one in Philipsburg, one six miles farther, one in Steilers' (Keyler's) settlement, one in Oldtown (Clearfield town), one in Curwensville in Clearfield County, etc. Karthaus is not mentioned, but other congregations are also not mentioned by the committee of Synod.

The above history belongs to the Pennsylvania Synod, and shows the interest it took in counties and settlements of our scattered Lutherans. True, it is but little, "a cloud-like hand," but we must not forget the difficulties under which it labored, the want of ministers, the want of money, the want of institutions to educate young men for the sacred office of the ministry, the unwillingness of young ministers who could get charges in

the east to go and labor in the mountains and almost unbroken forests of Pennsylvania. Synod did all that was in their power to do.

We now come to the time when the West Pennsylvania Synod was organized in 1825.

At the first meeting at Chambersburg on September 4, 1825, it was resolved that the president, Dr. J. G. Schmucker, should prepare a pastoral letter to be published with the minutes and circulated among the members. In this the Doctor says, p. 2: "We cannot omit observing on this occasion, and we do it with feelings of regret, that about 100 Lutheran congregations are vacant in the United States. It is true the different Synods use their endeavors to supply these shepherdless people either by occasional visits of neighboring ministers, or by sending missionaries amongst them, who are supported out of the Synodical treasury; yet every vacant place and congregation cannot be supplied. Ministers are wanting who can preach in both languages, and funds to defray their traveling expenses. Much, very much, ought to be done in this respect; we greatly need good and faithful laborers. The harvest truly is plenteous, but the laborers are few. Let us, therefore, pray the Lord of the harvest, that he will send forth laborers into his harvest." A portrait of our Lutheran church in 1825.

In 1826, the Ministerium resolved that Mr. N. G. Scharretts be received as a licentiate and appointed as a traveling missionary for three months, that his missionary labors be confined to the counties of Indiana, Clearfield, Jefferson, Venango, Armstrong, Crawford, Erie and Huntingdon. Rather a large field for one man to travel through in three months and look up the scattered congregation, but it took him four months and he preached at Karthaus. The committee of Synod reported on the missionary report of Rev. Scharretts in 1827. "The missionary report of Rev. N. G. Scharretts was now read, from which it appeared that he missionated fifteen weeks, during which time he traveled 1,206½ miles, preached sixty-one sermons, baptized forty-six children and nine adults, confirmed fourteen, communicants twenty-nine, married one couple, and collected for the Synod $42.62½.

This active year was gratefully acknowledged and the satis-

faction of the Synod expressed; and as he sustained considerable pecuniary losses on account of his horse, a month's salary of $33.33 was granted him as an indemnification.

In 1828, Rev. Daniel Heilig was appointed traveling missionary, especially to visit the vacant congregations in Huntingdon, Clearfield and Bedford Counties. Also Rev. Gustavus Schultze for one month to labor in Clearfield and Center Counties, especially Schimmels and Keyler's settlements.

In 1829, the missionary society was formed by the West Pennsylvania Synod. And Revs. Schultze and Keil were appointed for one month each, to visit the same congregations in Center, Clearfield and Jefferson Counties.

In the same year 1829, J. F. W. Schnars, Esq., of Karthaus, wrote a letter to Synod in the name of the Lutheran congregation at Karthaus. In it he mentions that Rev. Schultze had visited them last year in July and preached with great acceptance. Also, that the congregation thankfully acknowledges its obligations to Synod that a traveling missionary was sent to them and prays that Rev. Schultze might visit that vicinity again and hold communion for them which had never been held among them. (Minutes, p. 14, 1829.) Rev. Schultze visited them and held the communion, now eighty-eight years ago, and in 1830, Rev. Schultze's missionary report was read in part. He traveled 420 miles in one month, preached eighteen times, baptized ten children and one adult, administered the Lord's Supper at Karthaus to twenty-eight individuals, attended one funeral, and collected $7.30 for the Synodical treasury.

The missionary report of Rev. Keil was likewise read in part. In two months he traveled about 800 miles, preached forty-seven times, baptized ten, administered the Lord's Supper to forty-five persons and collected $5.82. Rev. G. Schultze inquired of the Synod for a pastor for the Counties of Jefferson and Clearfield, but alas! there was none to be had. (Minutes, p. 11, 1830.)

In view of the scarcity of ministers, Synod passed the following resolutions, "That our missionaries be particularly instructed to seek out such persons in the neighborhood which they may visit who are competent to sing and pray with the people, and to read a sermon on the Lord's Day in these congregations which are destitute of a pastor, and when such are found, earnestly

to exhort them to undertake the work and not by any means to neglect it. (Minutes, p. 15, 1830.)

In reference to traveling missionaries Synod passed the following resolutions:

Resolved, 1st, That if a single minister of our Church will serve for this year as a traveling missionary, $200 shall be paid him out of the Synodical treasury.

Resolved, 2d, That if Synod should be unable to appoint such a single minister, then one with a family, who is willing to engage for one year in the work of a traveling missionary; the same salary, including the collections till they amount to $200. Total, $400.

Resolved, 3d, That if neither of the above resolutions are feasible and cannot be carried out, then the president shall have the privilege to pay $50 out of the Synodical treasury to four or less ministers who are inclined to take particular districts. (Minutes, p. 16, 1831.)

In 1832, Mr. George Philip Guelich appeared at Synod for the first time, and in the name of the vacant congregations in Clearfield County thanked Synod for the traveling missionaries it sent them, and earnestly begging Synod to consider their condition when it appoints traveling missionaries. On his part, he promised all possible support if a minister would move among them, and offered several acres of land for a church and parsonage as a donation. All present were deeply moved by the zeal and heartfelt interest with which Mr. Guelich presented his plea; Synod promised to send them a traveling missionary as soon as possible. (Minutes, p. 17.)

In June, 1833, Rev. George Leiter was appointed as missionary to labor in Clearfield County, which was assigned to him as his field with the conditions formerly prescribed by Synod. (Minutes of West Pennsylvania Synod, p. 6, 1833.) He reported no congregations, twenty-two infant baptisms, four adult, ten confirmations, thirty-five communicants, two burials. (Minutes of West Pennsylvania Synod, p. 9.)

In 1834, Mr. Guelich appeared again at the meeting of Synod, with a letter written by J. F. W. Schnars, Esq., and another written by himself, desiring to know whether no minister of Synod would be willing to take charge of the vacant congregations in Clearfield County. Synod passed the following resolution,

viz.: "That at the appointment of missionaries the vacant congregations in Clearfield shall be remembered, but in case any minister of this body should feel a disposition to accept said congregations, he is hereby directed to Mr. Guelich." At the same meeting of Synod, the Ministerium of the West Pennsylvania Synod authorized Father Guelich to assemble the different vacant congregations from time to time on the Lord's Day and read sermons to them until they can be supplied with a regular minister. (Minutes, p. 27.)

In 1835, it was moved that Father Guelich, of Clearfield, be entitled to a seat in our midst as a representative of our Church in Clearfield County. (Minutes, p. 10.)

J. F. W. Schnars, Esq., of Karthaus, sent a letter to Synod in which he acknowledged the services of Father Guelich in the name of the Lutheran congregation of said place, and returns the thanks of the congregation to Synod for the labors of the brethren, Brown and Keil among them, and desires that Synod may send them a missionary for a few months. Synod was delighted with this information, and Rev. Brown read an interesting report of his missionary tour through Clearfield County before Synod, which was listened to with much interest. Mr. Guelich now described more at large the straitened condition of our Church in Clearfield County, which was listened to with much attention; whereupon it was

Resolved, 1st, That the destitute congregations in Clearfield County and vicinity be recommended to the special attention of the Central Missionary Society.

Resolved, 2d, That in case Revs. Messrs. Reichert, Scharrets, Martin and Leiter visit these congregations in the coming year, each shall spend two weeks with them, and be allowed the usual missionary salary, in case they shall not otherwise be sufficiently remunerated. (Minutes, p. 23.)

Resolved, 3d, That this year it be again made the duty of Mr. Guelich to attend to the destitute congregations in Clearfield County by reading Evangelical sermons for them on Sunday, until they are supplied with a regular minister, and that the secretary provide him with a copy.

In 1836, Father Guelich wrote a letter to Synod, and in the name of our brethren in the faith returns their thanks to Synod for those visits appointed by the Reverend Synod, of Reichert

and Heyer, and at the same time prays that Synod will remember them in future; and desires that Rev. Heyer on his return might spend eight days in the Keyler settlement and hold communion for them. J. F. W. Schnars also sends a letter to Synod; in the name of the Karthaus congregation, returns their sincere thanks to Synod for sending Revs. Heyer and Reichert as missionaries to break the bread of life to them, and also for the permission which Synod gave to Mr. Guelich to edify the people by prayer and reading of sermons; also desiring that Synod will remember them in future.

Rev. Reichert made his missionary report to Synod; in one month he traveled 546 miles, preached twenty-five sermons, baptized twenty-five children and eight adults, confirmed eight persons, administered the Lord's Supper at four different places, and collected $8.76 for the Synodical treasury. In this report he further gives our worthy friend Guelich an honorable testimonial on account of his disinterested zeal for the welfare of our Church in his neighborhood.

Synod rejoiced over the praiseworthy zeal and worthy of imitation of our friend Guelich, and wish that he, by the blessing of the Lord, may still further continue in the same, by reading Evangelical sermons to building up of the Church. Synod recommends Clearfield County to the Central Missionary Society, and as it was understood, that it would appoint Rev. Heyer to that field in connection with Cambria County and surrounding counties for one year. That the secretary will give Mr. Guelich a copy of the resolution passed in reference to himself and assure him of our love and high esteem for him. (Minutes, p. 19, 1836.)

In 1837, three letters were sent to the meeting of Synod, one from the church council of the Luthersburg congregation, one from J. F. W. Schnars, Esq., of Karthaus, and the third, Father Guelich, of Clearfield, in which they express their gratitude to Synod for having on former occasions sent ministers to missionate among them, and pray that Synod would remember their wants for the coming year. They also indulge the hope that the time is not far distant when there shall be one found willing to become their stated minister.

Synod passed the following resolution, viz.: That whilst we recommend them to the executive committee, we would especially

thank Brother Guelich for his kind services to our churches in that region, hoping that he will not become weary of doing good in the sphere assigned him by Synod. (Minutes, p. 17, 1837.)

The Minutes of 1838, if I am correctly informed, were not published, and hence have no means to say what was done, but it is presumable that a similar effort for a minister was made by the congregations of Clearfield County.

In 1839, two letters were sent to Synod, one from Father Guelich and the other from J. F. W. Schnars, Esq., expressing their gratitude and that of the congregations to Synod for the missionary labors of Rev. Babb, furnished them by Synod, and regret that he could not remain longer with them; and that Rev. Sahm did not visit them, hoping that Synod will remember the congregations in their vicinity. Rev. Sahm was required to give his excuse to the missionary committee for not visiting them.

The missionary committee recommended Rev. Guenther, of Duncansville, Pa., to the executive committee, as a suitable person to visit our brethren of Clearfield, etc., Counties, as a missionary, and the sum of $500 be allowed him per year, if he shall fully conclude upon engaging in this cause. Rev. Guenther, however, did not accept the offer, but remained at Duncansville.

In the month of April, 1840, Father Guelich wrote to the president of Synod, stating that on account of unavoidable circumstances, Rev. Guenther did not visit them, and that this failure had such blighting effect on the congregations that they felt as if they were entirely forsaken, and urges the president most earnestly to put forth every effort to supply their congregations with a good minister. The president comforts him with the assurance that at the meeting of Synod in the fall, something effectual would be done for them. . . . "For this reason I urge this dear and forsaken region to your special care and hope that a brother among us may be found who is willing to live and labor among those brethren." (Minutes, p. 8, 1840.)

Father Guelich sent a letter to this meeting of Synod "which is so full of a Christian spirit, so urgent in his prayer for a pastor for his forsaken brethren. Let Synod, in union with the wish of the committee, with deep sympathy of heart, resolve that this opportunity will not be passed by when the subject of vacant congregations comes up."

Synod passed the following resolution, viz.: "That if Mr. Willox will sustain his examination, he be recommended to the field, and that Rev. Gottwald, Eggers and Babb each preach once or twice in German during the year." Rev. Willox was licensed and, shortly after the adjournment of Synod, took charge of the congregations of Clearfield County.

Rev. Willox lived among them. But the trials and difficulties had not all passed away. There was not a single Lutheran church building in that whole region. Rev. Willox finds that he is not the man for the place, because he cannot preach German, which the congregations required, and writes a letter to the president, who says: "I received a letter from Brother Willox, who was sent by Synod to labor in Clearfield County, in which he informed that he was kindly received by all. He also gives the cheering information that he succeeded, by divine aid, to collect five congregations, which he was about to organize. Though Brother Willox has succeeded wonderfully, yet he thinks it would be indispensably necessary to send a missionary to Clearfield who can preach in both languages, as there are many European Germans in that country. The same also appears from a letter written by the church council of the Karthaus congregation, in which they earnestly and pressingly request Synod to send them a minister who can preach in the German as English. Rev. Willox made a statement before Synod to the same effect. His delegate, Father Guelich, did the same. The Luthersburg congregation, in a testimonial letter to the good character of Rev. Willox, make the same statement, desiring a man who can preach in both languages. It is to be regretted that the names of the places and towns in which he preached are not given. However, the names of some at least can be given: Luthersburg, where he preached in an old union church; tradition says the Baptists had built it. Clearfield, where he preached in the courthouse. New Millport, or, as it was sometimes called, Jordan, he preached in Christian Erhart's house. Karthaus, perhaps in a schoolhouse. Keyler's settlement, unknown.

Rev. Willox reports five congregations, seventy-two infant baptisms, eight adult baptisms, seventy-four confirmations, 168 communicants, one Sunday school. He resigned at the close of his year, in 1841, and received $50 from the missionary treasury,

as Synod had promised to help the Clearfield people as far as it was able.

Synod resolved that the Clearfield station receive supplies, and that the neighboring brethren accordingly visit them. (Minutes, p. 29.) Most likely they were left destitute the ensuing year. This is the last act of the West Pennsylvania Synod in reference to Clearfield County. In 1842, the Alleghany Synod was organized, and embraced within its boundaries Clearfield County.

The Alleghany Synod held its first meeting on September 8, 1842, at Hollidaysburg, Blair County, Pa.

When Mr. Jacob Coons, of Luthersburg, Clearfield County, appeared as commissioner from the Clearfield charge, the Minutes contain the following: "Mr. Jacob Coons now arose, asked leave of Synod, and with all the simplicity and earnestness of an unsophisticated Lutheran disciple of Jesus Christ, depicted, in glowing language, the spiritual condition of our Zion in his neighborhood. The Synod was evidently moved by his warm appeal—it was so Guelich-like. Also a letter from Father Guelich in which he depicts the destitute condition of our Zion in the region where he lives."

Synod passed the following resolution, viz.: That the executive committee, viz., the president, secretary and treasurer, be authorized to engage the services of a missionary until the next regular meeting of Synod, if a suitable person can be found, to visit the vacant congregations in our bounds, and that we will stand obligated for the support during that time; provided, however, that all collections raised among the said vacant congregations shall be considered a part of his salary.

On April 1, 1843, Rev. John George Donmeyer took charge of the Clearfield pastorate, and tradition says that he preached in almost every schoolhouse in the county, and as far westward as Schmicksburg, in Indiana County. This may be partly true, as the county was thinly settled and the schoolhouses few and far between. The best idea of the state of our Church can be formed from Rev. Donmeyer's letter, published in the *Lutheran Observer*, May 14, 1844:

"When I came to this county, in April, 1843, I found only four small Lutheran congregations, which had been organized by our beloved Brother Willox, whose labors have proved a blessing

to many souls. I did not find one Lutheran church; I had to preach in schoolhouses, dwelling-houses and barns, but I found many warm-hearted Christians scattered among the unconverted, prejudiced people. I urged the necessity and importance of erecting churches. Measures were immediately taken, and arrangements made to build five houses of worship, which are now in progress of building in my district. In the first I preached last fall; it is now nearly finished, being twenty-five feet square. In the second we can also now hold worship; it is 28 by 36 feet. The third is 26 by 32 feet, and will be occupied next Sabbath. For the fourth we will lay the corner-stone in a few weeks; its dimensions are 35 by 40 feet, and we expect to have it finished so far that we can worship in it this fall. The fifth is situated in Luthersburg, one of the most flourishing towns in this county. This building is forty feet square, built in a plain but very beautiful and comfortable style; last Sabbath we had service in it, for the first time, and had about 300 hearers; from this, I judge that the house, when finished, will hold about 400 persons at least."

He then states that he held a series of protracted meetings, during last winter, and added twenty-five members to the Luthersburg congregation. It is to be regretted that Rev. Donmeyer did not mention the places where these churches were built. After having written this letter, he must have organized two more congregations, as he reports seven congregations to Synod, and Karthaus as vacant—perhaps on account of the great distance and bad roads, as he lived at Luthersburg and the distance being between forty and forty-five miles. From the fact that he reported Karthaus vacant in 1844, shows that he preached only one year here. He reported seven congregations, 375 communicants, forty-two confirmations, twenty-eight infant baptisms, six adult baptisms, twelve admissions by certificate, seven prayer meetings, three Sunday schools; money collected, $2. He resigned about April 1, 1845.—*From the MS. "History of Alleghany Synod."*

B. Pioneers

Lizel. Johan Wolf Lizel [or Litzel], the earliest Lutheran pastor and the first ordained Lutheran minister west of the Alleghanies, was one of a "band" of Holland Lutherans which were ordained by the Swedish Pastor Andrea, of Philadelphia, not friendly to pietism and not associated with Muhlenberg. He began, in 1705, to labor at Tohicon and Salisbury, perhaps in

Northampton County (see map, p. 149). His last record there was made in 1769. We next learn of him at Berlin. When he came hither, how long he remained, where else he preached—probably at Samuel's and Salisbury—we have no means of knowing positively.

Steck. John Michael Steck [German Steg] was the real founder of the first churches, and of the first Synod, west of the Alleghany Mountains. Born at Germantown, Pa., October 5, 1756, he studied for the ministry under Dr. Justus H. Chr. Helmuth, of Philadelphia, who was reared in the Orphanage at Halle, and also a graduate of the University there. Coming to this country, 1765, Helmuth served the congregation in Lancaster, then St. Michael's in Philadelphia, where, though for eighteen years he was professor of German and the Oriental languages in the University, he also trained private students for the ministry. Father Steck received license, and began work about 1785, in Chambersburg and vicinity. Being commissioned by the Ministerium as a home missionary to Bedford County, he moved to Bedford town in 1788. From there he served Lutheran congregations as follows: Bedford, Messiah (St. Clairsville charge), Berlin, Pine Hill, Sanner's, Somerset, Friedens, Stoyestown, Samuel's, and Salisbury. In 1792, he moved on to Greensburg, and labored in what is now Westmoreland, Fayette, Alleghany, Beaver, Butler, Armstrong, Indiana and Clarion Counties, revisiting at times congregations east of Laurel Ridge. He was a member of the Ministerium from 1796 to 1818, having been ordained by it in 1806. From 1818 until his death, July 14, 1830, he belonged to the Ohio Synod, which he helped to organize. He was married in 1785 to Miss Esther Haffner, of Franklin County, to whom were born thirteen children, one of whom, Michael John Steck, succeeded his father as pastor at Greensburg, where the body of this noble pioneer and true missionary awaits the resurrection morn. Many of his descendants were Lutheran ministers and have added nobly to the influence and honor of this familiar name on the records of our Lutheran growth and achievements.

Lange. At the meeting of the Ministerium, Philadelphia,

June 2, 1795, a writing from Friedrich Wilhelm Lange, a candidate of theology, was read. He reported that he was serving "congregations in Bedford County, Pennsylvania," and asked to be received a member of the Ministerium. He was examined by Rev. Henry Muhlenberg, of Lancaster, and Rev. Daniel Kurtz, of Baltimore, and granted license to serve "Berlin, Pinetritsch, Barons, Muellers, Quiertown, Castleman River, Cumberland, Upper and Lower Millkriek."

These places are hard to identify positively, but we have Church records of his work at Berlin, Pine Hill, Samuel's, Quiertown [Shiretown, *i. e.*, Salisbury], Cumberland, Sanner's, Somerset, Friedens and Stoyestown.

He moved to Berlin and the next year reported to the Ministerium 187 baptisms, 235 confirmations, 692 communicants, and twenty-four deaths. This is undoubtedly the earliest existing official report of Lutheranism west of the Alleghanies. In 1806, he was present at the meeting of Synod, Hagerstown, having with him as lay delegate, Johann Gebhardt, who was in all probability the first lay delegate to any Synod from Somerset County.

Rev. Lange's license was renewed yearly till 1810 when, because of some reports which cast reflections on his character, it was withheld by the Ministerium. Having during his residence at Berlin served also Good Hope congregation of Salt Lick Township, Fayette County, and Mt. Zion, of Donegal Township, Westmoreland County, he now served them alone (likely under the supervision of Revs. Steck and John Stouch), until his death, 1814. He was buried at Somerset. His Church records at Pine Hill are sometimes in Latin, an evidence of either unusual scholarship or of fondness for that language.

Haas. Friedrick Haas, from "Friedrickstadt," applied for admission into the Ministerium in 1804. He was accepted in the rank of catechist, and given a license. He was recommended to Huntingdon as a field. The next year he attends from Huntingdon, and reports forty-three baptisms, twenty-two confirmations, eighteen communicants, ten funerals, and no schools. He married Miss Elizabeth Miller, likely the first young woman from this county to become a Lutheran pastor's wife, and maybe of any denomination. A call is extended him from "Hunt-

ingdon, Weigemerck, Spruce Creek, Obwall Township, and Tyrone Township." A full candidate's license is then given him. In 1806, papers are handed to the Ministerium testifying to his good work, from the church council in Huntingdon, from Spruce Creek, from Mr. Johann Verdriess, of Sinking Valley, and from Lutheran and Reformed congregations in Mifflin County. He had with him Adam Mang, likely the first lay delegate to any Synod from what was then Huntingdon County. In 1809, he reports congregations in Huntingdon, Schoenbergstadt, Great Valley, Woodcock Valley, Spruce Creek, Trough Creek, and Sinking Valley, with fifty baptisms, thirty-two confirmations, fifty communicants, and five funerals. He is asked to serve the congregation also in Morris Cove and other congregations with preaching. The request is granted by the Ministerium.

The committee which examined his sermon submitted in 1812, pronounced it "truly evangelical." He was ordained at this session of the Ministerium. He is not present again until 1815, and then from Woodstock, Va. In 1817-18, he is serving "Mechanicstown," and in 1819, Woodsburg. He is at Salisbury and Greenville in 1825-26. He asked at this time to be transferred from the Ministerium to the new Western Pennsylvania Synod. A recommendation was asked from his own Synod, likely a matter of courtesy to the old Synod. His name no longer appears on our Synodical records.

John Gottfried Lampbrecht. This name we find among the early preachers at Samuel's. He also preached at Addison (1811-1813), and Davidsville (1813), likely the first person to serve these latter two places. He was then a young man, is referred to as from Goettingen, Germany. Afterwards he went to Indiana and Armstrong Counties, where he labored successfully. In 1816, he asked to be admitted a member of the Ministerium, but was rejected. His name does not appear again on the Minutes of that Synod.

Philip Mockenhaupt. In the Minutes of the Ministerium for 1802, we read, "Concerning a certain Mr. Mockenhaupt, it was resolved that Mr. Mockenhaupt's license be not renewed."

This is evidence that he had been licensed by Synod previously. From the Minutes of 1811, we learn that Matheus Flach, of Crawford County, asks whether "a certain Mr. Mockenhaupt, who there pretends to be an evangelical Lutheran minister, is a member of the Ministerium?" It was resolved that the president, Dr. Muhlenberg, should answer: (No).

When Father Heyer went to Northwest Pennsylvania as a home missionary, in 1817, he learned, at Sugar Creek, near Meadville, that "a rogue named Mockenhaupt had at first come among the new settlers as a preacher, but soon went away, leaving his wife and children uncared for. It was still said of this vagabond that he could preach more powerfully, drink more, and curse more loudly than anyone else within one hundred miles."

In 1814-16, he served the congregations of Bedford, Wellersburg and Greenville, and later Salisbury and Addison. Here he died and lies buried. See sketches of these churches.

Tiedeman. Ernest Henry Tiedeman applied for aid to help him in his studies, and for license to preach, in 1809, both of which were withheld. In 1810, he was made a catechist: in 1812, the Ministerium sent him on a three months' journey to Ohio and Western Pennsylvania. He was licensed at the Conference of 1812, in Washington County, and came thence to Berlin.

The Ministerium at its meeting, Reading, June 13-16, 1813, received "a call from congregations in Somerset, Samuel's, Berlin, Stoyestown, Gebhards, and Sanders, to Mr. Ernest H. Tiedeman, with the information that they have received Mr. Tiedeman as pastor, and desire that he may be confirmed by the Synod as their future pastor." A license was granted him to serve them. He reported his residence as Somerset and his work as follows: Ninety-seven baptisms, sixty-three confirmations, 151 communicant members, nine deaths and two schools. He also served Pine Hill, four baptismal entries being signed by him in the Church Record there.

He was ordained in St. Michael's Church, Philadelphia, June 12, 1816. The requirements for ordination, as fixed by the Ministerium in 1812, were, "in addition to other theological

attainments, also the ability correctly to translate the Greek Testament and a Latin prose writer, at least with the aid of a lexicon, and who can write his mother tongue orthographically. 2. A three years' course of theological training in the United States, or for the same length of time served congregations here in an exemplary way."

Tiedeman's last report was made to the Synod of 1819, and is as follows: Five congregations, ninety-nine baptisms, seventy-two confirmations, 120 communicants, twenty-three deceased, no schools.

In 1816, he began to preach in Schellsburg, and in 1818, in Bedford, having moved thither, where he died, as the following extract shows:

"Bedford, April 6, 1820.

"Died—On Tuesday morning last, the Rev. Mr. E. H. Tiedeman, minister of the German Lutheran congregation in this borough, in the eighty-second year of his age.

"The deceased has resided amongst us but a few years, and from his retiring modesty, he has been but seldom thrown into our society, but from what we know and from the general friendship for him while living, and the deep sorrow expressed by society at his death, we feel confident we are only meeting the universal sentiment of those who knew him, in stating that his excellence, his piety, and his usefulness were of a high order—purified and exalted by gentleness, learning, good sense, humility, and all the Christian virtues.

"We sympathize with his disconsolate wife and children, and while we recommend them to, we have no doubt they will receive from society, all the tender and affectionate attentions which their afflictions and their virtues merit."—Reprinted in the Somerset *Whig,* April 13, 1820, from the Bedford *Gazette.*

It is a matter of some interest to know that in these pioneer days a German Bible was put on the printing press at Somerset, by Frederick Goeb, dated June 26, 1813, surely among the first books printed west of the Alleghany Mountains. Part of the Preface translated follows:

"Friends of the word of God. Esteemed German readers! In this western part of Pennsylvania is this edition of the Holy Scripture in our German mother-tongue—the first—which, through the open *Press*—through many obstacles and great patience—through the help of the Almighty, makes its appearance. Oh, you dear Germans—especially in this western part of

Pennsylvania—acknowledge the worthy deeds of God with righteous thanks, and let no day go by that you do not read your Bible."

John George Schmick. A letter was received by the Ministerium in 1817, containing a call from congregations in Huntingdon and Center Counties for Mr. J. George Schmick. The Ministerium resolved, that if he pass the examination, he be allowed to take charge of Halbrend, Spruce Creek, Sinking Valley, Tyrone, Newry, and Frankstown, and to serve Petersburg and Alexandria by visitation, until Huntingdon be again supplied with a preacher. It was provided that any of the brethren be permitted to visit and take charge of the congregations in Huntingdon and those in connection with it. Mr. Schmick was received "as a catechist, to be under the supervision of Pastor Walter," pastor at Middleburg and other points. A letter from several congregations in Huntingdon County is sent next year, in which complaint is made that Mr. Schmick is serving too many congregations, and is unwilling to give up any, in consequence of which Pastor Rebenach (who took the Huntingdon charge in 1817 or 1818) is unable to obtain adequate support. The Ministerium committee reported that after inquiry we find that Mr. Schmick is serving but six, and not eleven congregations. He and Rev. Rebenach are both to supply Waterstreet until arrangements can be made for that congregation to choose between them. If Mr. Schmick is elected, he "shall resign the Eckstown congregation in favor of Mr. Rebenach." Mr. Schmick's report for 1818 contains but two items, "Eighty-five baptisms and eight burials."

He asked at this Synod to be given a candidate's license, that he might the better serve the congregations. The Ministerium yields to his request, but added the following: "The president shall explain to him what was the sole reason for granting it, and that if, after a year, he does not pass a better examination, he will not likely receive his license again, and that the Ministerium also advises him to be more circumspect in his intercourse with people."

The next year a request came that he be allowed to administer the holy communion to the Greenfield congregation. After remarks by Rev. Rebenach and the president concerning Wil-

liamsburg, he declined. He reported at this time five congregations, seventy-seven baptisms, 138 confirmations, 373 communicants, four deceased, and two schools.

His sermon and diary, submitted to the Ministerium in 1820, was pronounced by the committee "pretty good," and those of 1821, as "middling." His license was renewed. He was one of the six who voted at this session against the acceptance of the Constitution of the General Synod, while sixty-seven voted for it. This fact may point to some of the elements in his character which later manifested themselves in a life so immoral and unbecoming a minister that he was finally deposed from the ministry (1828) (among other things he was a noted gambler), after having brought disgrace upon the name Lutheran, a stain which required the devotion and saintly character of his successors through many years of service to remove.

Frederick Osterloh. An application was made to the Ministerium by Mr. Osterloh for admission in 1809. The action taken was that he be examined at a special Conference "in the Easttown [Easton] District, and if found capable, a license as catechist be granted him by the officers." In 1810, a call is tendered him from Newport Township, Luzerne County, which he is allowed to accept, having passed the examination necessary to receive the license of a "candidate." In 1811, he reports four congregations, sixty-five baptisms, forty-five confirmations, 137 communicants, six deceased, and two schools. In 1812, he is recommended to the "congregation in a schoolhouse near Carlisle," and is permitted to accept those at Langsdorfs and Connodoquinet. The committee that examines his diary and the sermon submitted, pronounce—"Not orderly in his work." In 1815, he takes charge also of the German Creek congregation. He complains to the Ministerium of Mr. Heim, of Buffalo Valley, who has made encroachments on one of his congregations. Mr. Heim is granted the privilege to take charge of it. In 1817, the congregation in Fairview and Newbury request that he be allowed to serve them, which was granted. In 1819, his residence is Mechanicsburg. He reports four congregations, with 185 communicants. He is advanced to the office of "deacon," an intermediate office between "candidate" and "pastor" or "Rev.,"

observed at this time. In 1820, he is at Huntingdon, and reports five congregations, eighty-six baptized, thirty-two confirmed, 136 communicants, four deceased, and one school. He is absent from the session of 1821, but sends $2 for the Synodical treasury. The Bedford charge was served by him, 1821-1826, when, Rev. Yeager having succeeded him, he moved to York.

Yeager. William Yeager [German Yaeger] was born in Breslau, Prussia, Germany, in 1783. He came to Philadelphia early in life and studied under Dr. Helmuth. He held a catechist's license from 1816-1818, in which latter year he was made a candidate, and entered the active ministry in 1819. He became pastor of Schellsburg in 1822, and in 1825 was elected to the entire Bedford charge. From 1830 to 1832, he was the only Lutheran pastor in the county, and served seven congregations, Greenfield, St. Clairsville (Bobbs' Creek), Potters (Morrison's Cove), Schellsburg, Dunning's Creek, Bedford, and Friends' Cove. He sometimes rose at midnight to reach on horseback his first appointment. Having resigned the first three in 1832, he extended his labors to Everett, Ray's Hill, Clear Ridge and Baldwin. In 1839, he resigned Bedford also. He served the Friends' Cove congregation until his death, April 17, 1844, at the age of sixty-one years, though other pastors furnished English services here. He was buried among his people here, who now honor him in the "Yeager Memorial." He is justly called the Father of the Lutheran Church of Bedford County. His successor at Bedford, Rev. Reuben Weiser, D.D., wrote an obituary of him, from which we quote the following: "No man was more beloved and respected than Father Yeager. He was kind and charitable, benevolent and humane, tender-hearted and compassionate. No one who had the feelings of our common nature could know him without loving him. . . . He was the most godly man I ever knew."

He was the first president of the Alleghany Synod, and spent his life chiefly on its territory, and lies buried by a church named in his memory.

John Carl Rebenach. The coming of Rebenach to the town of Somerset and of Rev. Crigler to Berlin, both in 1819, marks

the division of the Somerset County field which had hitherto been one pastorate, into two.

Rev. Rebenach reports to Synod three congregations (1820)—Somerset, Samuel's and Stoyestown.

He had presented papers as early as 1804 to the Ministerium, testifying to his ordination in Germany; but he was received at Synod only as a "friend" until 1816, when he was received as a member. He served churches in West Virginia from 1809 to 1818, when he labored at Huntingdon, Pa., for about a year, coming thence to Somerset.

In the Somerset *Whig* for August 26, 1819, there is a call for "a special Conference" for "October 17 next, by both Lutherans and Presbyterians. It is expected that all the reverend clergy of the western country will meet." It is signed—John Rebenock, and D. J. H. Kieffer for the Reformed, or German "Presbyterians" as they were then often called.

In the same paper, October 28, 1819, appears the following: "To the citizens of Somerset. The subscriber is now ready to commence teaching a school in the German language; all those persons in favor, and who would wish to send their children, are invited to meet me at the Somerset schoolhouse on Monday next, at early candle-light.—John C. Rebenock."

Revs. Crigler, Rebenach and Heyer were present at the meeting of the Ministerium at Chambersburg, 1821, and both voted in favor of the constitution of the new General Synod. He began the first stated services ever held in Johnstown, and labored later in Erie County.

Jacob Crigler. Rev. Crigler (there are various spellings in print), came to Berlin as a young man 1819, and remained fifteen years, and won an enviable place among the most honored pastors of Somerset County. He reported to Synod (1820), five congregations, 624 communicants, which, with the three congregations of Pastor Rebenach, made in all eight congregations and 754 members in the County. Of money contributed to this Synod, Crigler reported $15.76, and Rebenach, $3. This is the earliest known record of money given to Synod's treasury from this territory.

Rev. Crigler's five congregations were likely Berlin, Pine Hill,

Sanners, Centerville, and Wills Creek, or Lybarger. We find him also at times caring for Salisbury, Addison, Emanuel (Laurel), Mt. Olivet, and Mulls.

His last report (1833) gave six congregations, 638 members and $37 for Synodical benevolence; while Rev. Heyer, for Somerset, reported six congregations, 541 members, and $19.40 benevolence. These figures represent the Lutheran strength in this county, excepting the membership toward Cumberland cared for at that time by Maryland Synod.

Rev. Crigler, like his neighbor at Somerset, was full of missionary zeal, and like him went west to parts still more in need of pastoral care. From Kentucky he wrote a letter to Rev. Passavant, founder of the Passavant Hospitals, orphanages, etc., which was printed in the *Lutheran Observer*. From it we quote the following extract:

"Florence, Boone County, Ky., April 1, 1847.

"My dear Brother Passavant:

"When I left you on my way East, I think I made a partial promise that I would visit you on my return home. If I did, I could not fulfill it, for I returned by a different route, and could not stop in Pittsburgh. May this suffice as an apology for not visiting you again. . . .

"You manifested a desire that I should give you a brief history of my ministerial labors, on my return or by letter. Such an attempt will be very imperfect for many reasons. What I state shall consist of simple facts, as nearly as I can recollect them.

"In the Spring of A.D. 1819, I was unexpectedly led by the Providence of God to Berlin, Somerset County, Pa. In that place and vicinity I commenced my labors. The field was truly an extensive one, and the labor most arduous, as it extended twenty miles east and from fifteen to thirty miles west, from ten to twenty miles southwest, and from fifteen to twenty-five miles northeast. It was situated in the midst of the Alleghany Mountains, the hills were very steep and rugged, in many places there were no roads, nothing but bridle-paths leading through forests, and the underbrush so thick that a man could scarcely get along on horseback, especially after dark, without losing his hat and sometimes part of his garments, too! The climate, too, was very severe, snow-storms in winter are frequent, and the snow falls very deep, and sometimes continues until late in the spring.

"I will not say (as some have said) that 'nothing was done before I came,' for this might savor too much of egotism; but I will say that the field had suffered much on account of the scarc-

ity of laborers. In some places there were no congregations organized, and where they had been organized, there were no houses of worship finished. I preached in private houses, barns, schoolhouses, and often under the shade of the forest trees. This we had to do for many years in some places. I verily believe some good seed had been sown by some of the laborers before me, but immorality had destroyed much of the fruit. I had not only to contend with many sinful things which are practiced by some professing Christians, and are called 'innocent amusements,' while in fact they are the veriest works of the devil; but I had to contend with many vices which were unblushingly practiced by church members. What increased the difficulty was the absence of everything like a *discipline,* or *'Kirchenordnung,'* to purify the Church. Nor, indeed, was it practicable under then existing circumstances, to introduce anything of the kind. Many so-called 'members' were in the habit of neglecting their duties when in health, and when they were brought on a bed of sickness or death, would send post-haste for the preacher to give them some relief, and administer the sacrament to them. This was a severe trial for me, one of which trials you will see in the 4th Vol. of the *Lutheran Intelligencer,* p. 8. Thus you see that the field was filled with every noxious growth that was calculated to destroy the good seed that had been sown. These were now to be rooted out, the fallow ground to be broken up, and the precious seed of the gospel scattered broadcast over the land. On this field I labored hard, by day and night, on Sunday and during the week. I preached twice and often three times on Sundays, and attended several congregations on week-days, besides holding catechetical lectures, preaching funeral sermons, etc. Very frequently I had to sit up late at night, select texts and suitable subjects to preach from, and then meditate on them while traveling through the forests of the Alleghanies, in order to preach to the people. The number of my preaching places was from seven to ten, all the time I labored in that field; two of these I visited twice a month, while the remaining eight were visited monthly. I have often eaten my breakfast before daybreak, by candle-light, and then traveled all day, preached twice and even three times, and did not eat my dinner until candle-light at night. Frequently I would travel twelve or fifteen miles after dark, to meet my appointments the next day, and sometimes would hear the wolves howling in the mountains around me!

"The theme of my preaching was Christ and Him crucified, that is, the Law to convince and to condemn, and the gospel of Jesus Christ to justify, sanctify, and save poor penitent sinners, who bring a broken and contrite heart for a sacrifice, and take hold of Christ by faith. To new converts, I gave the apostolic advice:

'Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.'

"In the fall of 1819, and the winter of 1820, there was an awakening in a part of my charge, which would be called at the present day a '*revival*' of religion. At that time especially there were many who were in distress on account of their sins, and who inquired the way of salvation. The advice I gave to such inquirers you will find in the *German Evangelical Magazine*, 2d Vol., p. 33. We immediately established weekly prayer meetings in which some of the members of the congregation took an active part. We often met for devotional exercises, and were much blessed in these meetings. This being among the first events of the kind that had taken place in our Church west of the Alleghany Mountains, it caused a considerable excitement through all the congregations. We were not without our difficulties, but by using great precaution and prudence, the Lord gave us grace to overcome them, and all things worked together for good.

"The Church seemed now to put on a new aspect: I preached in both languages to large and attentive assemblies; many attended my catechetical lectures, and in the course of twelve months, I received about 150 persons into the Church by confirmation; vicious habits were broken, and I have reason to believe that many of the members experienced the power of true religion, and grew in grace. We soon succeeded in forming Sunday schools, temperance societies, and other benevolent institutions. True, we had our difficulties, but they soon became flourishing, and some are yet in existence.

"To the meetings of Synod I had to travel a long distance, though not so long as since my residence in the West. These meetings I seldom missed, though in those days we had to pay all the expenses out of our own pockets. Thus I labored fifteen years without intermission in this large field. I claim the *honor* of having broken up much fallow ground, upon which I endeavored to sow the good seed which I gathered out of the garner of the Master. This seed I sowed with a full hand, until I became disabled by old age and hard labor. I then gave up to a younger brother. . . . . "JACOB CRIGLER."

Weiser. Rev. Reuben Weiser, D.D., was a true successor to Father Yeager in the Bedford district, whose work of founding churches he so nobly carried on. Coming to Bedford in 1841, with four congregations—Bedford, Schellsburg, St. Clairsville and Dunning's Creek,—he extended his labors widely. In 1843, he reported to Synod nine congregations. He was able to care for the rapidly growing work with the help of students under his tutoring. At the first session of Alleghany Synod, of

which he was secretary and an active promoter (1842), one of them, Mr. B. Laubach, was licensed, and became pastor of the Martinsburg charge. Another student, A. R. Height, licensed in 1843, took charge of Everett, with four congregations. Dry Ridge (Metger's), Shafer's (Mt. Olive), and Wills' Creek (Lybarger's), were supplied awhile. In 1846, a new charge was formed of Schellsburg, Wills' Creek and Cumberland Valley, which reduced the Bedford charge again to four—Bedford, Dunning's Creek, St. Clairsville and Pleasant Valley. He resigned this year. His later life is hard to trace fully. In 1874, he is laboring in Kansas as a home missionary. In 1876, he is residing in Georgetown, Colo., and editing *The Colorado Miner*. He attempted to organize Lutheran churches in Georgetown and Denver, the first efforts in that State, but the undertaking was not successful. He was author of a "Life of Luther by a Lutheran," of "Regina, the German Captive," and numerous review and scientific articles.

C. Former Synodical Relations

As the Western Pennsylvania Synod was a child of the Ministerium of Eastern Pennsylvania, so in turn is the Alleghany Synod a grandchild of this "Mother Synod."

Some of these early pastors on this territory were, as intimated, members of the Ministerium, some later were members of the West Pennsylvania Synod, and others still were without membership in any Synod, licensed in Germany, or by some private pastor even, or without any authority except what they assumed of themselves. Gradually, however, such men were weeded out, as the churches grew more careful and willing to depend upon counsel from the Synods and leading pastors.

The distance to be traveled to attend the conventions of Synod often prevented the presence there of both pastors and laymen. The session of the Ministerium at Carlisle of June, 1824, was attended by Rev. Crigler and a lay delegate, John Gephart, from west of the mountains. At the Conference at Greencastle of November 6-9, 1824, called to consider the organization of a new Synod, Rev. Crigler was one of the eleven pastors present, and preached the closing sermon. He was present at Chambersburg, September, 1825, and took part with the thirty pastors in

organizing the West Pennsylvania Synod. John Trostle, a lay delegate, likely from one of his seven churches, was present also.

The first Synod to meet on the territory of what is now Alleghany Synod, and its first meeting west of the Cumberland Valley, was the second convention of this new West Pennsylvania Synod. It crossed the mountains to Rev. Crigler's people in Berlin, in 1826. One of the actions here taken was a letter to be sent to all the churches, asking them to support the pastors more liberally, so that a pastor need not serve over four—not eight or ten—congregations "to gain a livelihood."

Rev. Crigler attended, in 1827, at Mifflintown, his lay delegate being Peter Wacker. The session of 1829 was in Bedford, the second meeting on our present territory. From west of the Alleghanies, there attended three laymen, Jacob Knabel, Michael Stoft and Kilian Lichteberger. Gustavus Shultz, of Johnstown, was there as a "candidate." Rev. Heilig, pastor at Somerset, was accused of being a member of a "secret society." As his name disappears from the Synodical roll, he was likely given some degree of discipline.

At Hanover, 1832, Rev. Heyer, president, a committee was appointed to inquire into the nature and operation of those "*new measures* which have recently been introduced into some of our congregations in times of awakening, and to report to this Synod how far it will be expedient hereafter to continue or countenance them." It was also resolved that females should not be called upon to pray in mixed meetings, a custom followed in the Finney Revival meetings. Support for pastors' widows was to be increased from ten to twenty dollars a year, and aid to ministerial students from seventy-five to one hundred dollars annually.

The second convention west of the Alleghany was that of 1834, in Somerset, Rev. Heyer, pastor. Lay delegates from the local charges were John Gephart, Peter Wacker, and Fred Gephart, Esq., who was elected lay delegate to General Synod. Synod votes $150 from its treasury to any pastor who would take up the work in Johnstown.

The convention of 1836 is held in Lewistown; that of 1837 at Blairsville. Here Leonidas Gerhardt is licensed, later pastor at Somerset. Rev. Ries and his delegate, H. Philson, of Berlin,

are present. The convention of 1839 meets in York, Rev. Ries and Candidate L. Gerhardt present. The convention of 1840 met in Pittsburgh; that of 1841, in Boalsburg, Center County.

But the devoted men on this laborious territory, especially those west of the Alleghany Mountains, by this time had come to feel as did the men of 1824, that a new Synod was desirable. Accordingly, members of the "Second Conference District" of the West Pennsylvania, which included all pastors "between the North Mountain and the western boundary of the State," took the initiative by bringing the question before this meeting of Synod.

D. Organization and Development

Naturally, the West Pennsylvania Synod opposed a division. In an effort to prevent the new Synod a committee was appointed at this convention at Boalsburg, October 1, 1841. It reported as follows:

"The committee to take into consideration the propriety of the formation of a new Synod west of the Alleghany in Pennsylvania, respectfully report, that although there are some difficulties arising from the distance which the brethren in both extremes of our Synod have to travel, they are not such as either to require or justify a separation at this time. The committee, therefore, reports against the formation of the Synod referred to and rejoices to add that this resolution accords with the general wish of the brethren resident in that district.

S. S. Schmucker, D.D.,
J. H. Bernheim,
J. McCron,
D. Gottwald,
S. Boyer."

Blairsville Conference. But the time was ripe, and the opposing influence of even Dr. Schmucker, president of our Seminary at Gettysburg, proved too weak to delay its consummation. Accordingly, a call was sent out for a special conference to meet at Blairsville, Indiana County, May 25, 1842, to consider the question. The officers of this conference were Rev. Martin, president, and Rev. Weiser, secretary. The opening sermon was preached by Rev. Weiser, from 2 Cor. 5:20. The roll of those present included Rev. J. Martin, Hollidaysburg;

Rev. Dr. L. Guistiniani, Centenary Agent; Rev. P. Rizer, Somerset; Rev. R. Weiser, Bedford; Rev. A. Babb, Blairsville; Rev. M. Eyester, Williamsburg; Rev. G. Ehrenfeld, Shippensville.

LAY MEMBERS: Judge Kurtz, Somerset; Matthias Eigness, Blairsville.

The following pastors, the first two by letter, the others verbally, had sent an approval of the proposed action: Rev. D. Moser, Colerain; Rev. George St. Clair Hussey, Monongahela City; Rev. William Yeager, Bedford County; Rev. J. Medtart, Indiana; Rev. J. McCron, Pittsburgh; Rev. R. J. Simons, Newry; Rev. C. Barnitz, Johnstown; Rev. C. Lepley, Lewistown; Rev. J. G. Ellinger, Martinsburg.

The committee to consider the question at issue, Revs. R. Weiser, A. Babb, M. Eyester, reported:

"WHEREAS, A number of ministers belonging to the Evangelical Lutheran Synod of West Pennsylvania have found that the old Synod covers an immense district of country, a district, too, in which the Lutheran Church is rapidly increasing; and,

"WHEREAS, The distance we frequently have to travel for the purpose of attending Synod takes away too much of our time, and is too expensive; and,

"WHEREAS, We consider Synodical meetings of incalculable advantage to our churches; and,

"WHEREAS, The organization of a new Synod would afford our churches opportunities of having Synodical meetings more frequently in their midst; and,

"WHEREAS, The formation of a new Synod would augment the strength of the General Synod; and,

"WHEREAS, It is evident from the proceedings of all our Lutheran Synods that large ecclesiastical bodies do not act as promptly and efficiently as smaller ones; and,

"WHEREAS, We feel deeply interested in the prosperity of our Institutions at Gettysburg, and more particularly our Education Society, and being under the impression that by separating from the old Synod, for which we feel no other than sentiments of respect, we can do more for the extension of our beloved Zion and the Redeemer's kingdom; therefore,

"1. *Resolved*, That with no other views and feelings but a desire to promote the best interests of the Evangelical Lutheran Church and the glory of God, we now in reliance upon the grace of our Lord Jesus Christ, the great Head of His Church, do pro-

ceed to the adoption of measures for the promotion of a new Synod.

"2. *Resolved,* That a committee of five be now appointed to draw up a Constitution to be presented for amendment and adoption at our first Synodical meeting.

"3. *Resolved,* That the secretary of this convention be requested to write to all the brethren within the bounds of our contemplated Synod, affectionately inviting them to co-operate with us in our undertaking.

"4. *Resolved,* That the secretary be and is hereby authorized to write to the president of the West Pennsylvania Synod informing him officially of what has been done, and assure the venerable Synod whose president he is, that our separation is not the result of dissatisfaction, either with men or measures, and that we entertain the most profound respect for the old Synod, and that we desire to co-operate with our beloved brethren of that Synod in promoting the glorious cause of our common church and Lord.

"5. *Resolved,* That we suggest to the committee the following as an appropriate name for our Synod, viz., The Alleghany Evangelical Lutheran Synod of Pennsylvania."

The place of the first Synodical Convention was selected by ballot, Hollidaysburg being chosen, and the date the second Sabbath in September, 1842. Each pastor was requested to take up a collection in his charge for the Synodical treasury.

The letter of notification of the Blairsville meeting to the president of the West Pennsylvania Synod was duly received by him. In the President's report made to that body, September 23, 1842, he stated, "The whole proceeding appears to me irregular." "Its general expediency might well be doubted. The mode in which it was effected cannot be sanctioned by any friend of ecclesiastical order." The Committee on the President's Report stated that "notwithstanding the irregularity, we cordially recognize them and pray the blessing of God to attend their labors." The point of order raised was that the men at Blairsville had not secured permission from the General Synod and given previous notice to the Synod from which they wished to separate, a provision of the Constitution of the General Synod which was about to be repealed, and for that reason ignored.

Members of the Blairsville Convention met in Hollidaysburg,

accordingly, Thursday evening, September 8, 1842. A sermon was preached by Rev. Weiser, text 1 Cor. 9:4. Prayer was offered by Rev. McKinney, pastor of the local Presbyterian Church. They adjourned as a "Convention" *sine die*, to meet the next morning as a *Synod*.

First Convention. The first convention of the Alleghany Synod, therefore, met in Hollidaysburg, "Huntingdon County," September 9, 1842, at 9 o'clock A.M. On motion of Rev. Jacob Martin, Rev. Dr. Gustiniani was called to the chair, and Rev. P. Rizer, on motion of Rev. A. Babb, was appointed secretary.

Rev. George St. Clair Hussey offered the opening prayer.

The following roll was made:

CLERICAL MEMBERS: Rev. William Yeager, Rainsburg, Bedford County; Rev. Jacob Martin, Hollidaysburg, Huntingdon County; Rev. L. Gustiniani, D.D., Bedford, Bedford County; Rev. P. Rizer, Somerset, Somerset County; Rev. R. Weiser, Bedford, Bedford County; Rev. Augustus Babb, Blairsville, Indiana County; Rev. Daniel Moser, Colerain Forge, Huntingdon County; Rev. Michael Eyester, Williamsburg, Huntingdon County; Rev. John McCron, Pittsburgh, Alleghany County; Rev. G. St. Clair Hussey, Monongahela City, Washington County; Rev. G. F. Ehrenfeld, Shippensville, Clarion County; Rev. Jacob Simons, Duncansville, Huntingdon County. Rev. Jacob Medtart, Rev. Ellinger, and Rev. J. G. Young of Red Banks, by letter, asked to be excused from attendance.

LAY DELEGATES: Mr. David Schaeffer, Rev. Yeager's charge; Mr. Jacob Weidensall, Rev. Martin's charge; Mr. Philip Walter, Rev. Moser's charge; Mr. John L. Snyder, Esq., Rev. Rizer's charge; Mr. Frederick Naugle, Rev. Weiser's charge; Mr. Matthias Eignes, Rev. Babb's charge; Mr. Henry Fleck, Rev. Eyester's charge; Mr. F. A. Heisley, Rev. McCron's charge; Mr. Samuel Zink, Rev. Ehrenfeld's charge; Mr. John M. Gibbony, Esq., Rev. Simon's charge; Mr. George Frick, Jr., Rev. Hussey's charge.

Samuel D. Witt, Esq., a student of divinity, was received as an advisory member, as also Rev. B. Kurtz, D.D., editor of the *Lutheran Observer*. George Delb, of Red Bank, Clarion County, Jacob Coontz, Luthersburg, and Frederick Sprengel, of Mahoning P. O., Clearfield County, were received as commissioners from vacant charges.

The committee appointed at the Blairsville Conference to draft a Constitution, consisting of Revs. Weiser, Martin, Babb,

McCron and Eyester, reported, and the Constitution proposed was adopted and signed by both clerical and lay delegates.

The election resulted as follows: President, Rev. William Yeager; secretary, P. Rizer; treasurer, Augustus Babb.

Mr. Jacob Coontz in person, and "Father" Guelich by letter, made an appeal for the destitute congregations of Clearfield County.

Mr. F. A. Heisely solicited aid for the English Lutheran Church at Pittsburgh. Later in the session $100 was pledged.

Benjamin Laubach, David Adam, and George Dunmeyer applied for licensure. Laubach and Adam received the same

Rev. Mr. Rolliston, of the Methodist Protestant Church, asked to be admitted as a Lutheran minister. He was admitted "on trial *for one year.*"

A glance at the minutes of their first meeting shows a large variety of subjects attended to and the wisdom of the organization. A special committee acted upon a complaint signed by "forty individuals of the Newry Church, stating that their present pastor, the Rev. Mr. Simons, not being able to preach in the German language, does not carry out the principles of the Lutheran Church and begging Synod to take their grievances into consideration." The pastor was warned to be careful that the principles of the Lutheran Church are carried out. The congregation, with his consent, are to have the pastors of neighboring churches supply them "with German preaching."

A William Fultz, of Newry, who had been excommunicated, appealed from the decision of the council. Synod resolved that both council and this member should "again unite in brotherly love."

On motion of Rev. McCron, seconded by Rev. Weiser, it was resolved that the term *bishop,* "more scriptural, more characteristic of the office," be substituted for *reverend* in addressing the ministry of the Synod. It was also resolved, that the "Synod be a total abstinence Society."

Nothwithstanding the appropriateness of *bishop* when the extent of their pastorates is considered, the new term did not meet with popular favor.

PAROCHIAL REPORTS

NAMES OF MINISTERS	CONGREGATIONS	COMMUNICANTS	BAPTISMS: INFANTS	BAPTISMS: ADULTS	CONFIRMATIONS	FUNERALS	SUNDAY SCHOOLS	PRAYER MEETINGS	COLLECTIONS	RESIDENCES
Rev. Wm. Yeager	1	80	37	...	11	13	...	...	$6.00	Rainsburg, Pa.
Rev. J. Martin...	1	300	67	31	142	11	1	2	8.50	Hollidaysburg, Pa.
Rev. D. Moser...	5	429	79	2	24	24	7	6	5.00	Colerain Forge, Pa.
Rev. L. Gustiniani, D.D., Cen. Agt.	...	...	...	...	...	...	...	...	3.00	Bedford, Pa.
Rev. R. Rizer....	7	603	60	11	81	24	5	4	10.00	Somerset, Pa.
Rev. R. Weiser...	4	384	58	5	77	12	4	5	6.50	Bedford, Pa.
Rev. Aug. Babb..	1	244	18	3	...	...	2	5	6 80	Blairsville, Pa.
Rev. M. Eyester..	2	475	31	17	12	8	3	5	4.00	Williamsburg, Pa.
Rev. J. McCron..	1	65	14	3	113	6	1	3	7.01	Pittsburgh, Pa.
Rev. Geo. St. Clair Hussey	4	376	18	19	20	3	2	4	6.00	Monongahela City, Pa.
Rev. G. F. Ehrenfeld	4	365	43	2	70	15	7	6	3.00	Shippensville, Pa.
Rev. J. Simons...	3	482	53	22	28	5	2	5	5.00	Duncansville, Pa.
Rev. J. Young....	5	334	70	...	88	9	1	1	3.00	Red Bank, Pa.
Rev. J. Ellinger (honorably dismissed)	6	...	...	...	24	...	...	...	11.60	
Rev. B. Laubach, licensed at this session	...	...	...	...	...	...	...	...	.....	Martinsburg, Pa.
Rev. D. Adam, licensed at this session	5	...	...	...	...	...	...	...	.....	Mahoning P. O., Pa.
Totals	49	4137	541	114	670	130	35	40	$85.41	

The following vacancies were reported:

In Bedford County: Trough Creek, Martinsburg, Bloody Run, Providence, Cumberland Valley, Ray's Hill, Dry Ridge, Greenfield.

In Somerset County: Davidsville, Union, Rhoads, Alleghany, Petersburg, Berlin, Pine Hill, Shaeffer's, Will's Creek.

In Armstrong County: The Kittanning district.

In Alleghany County: German congregation at Pittsburgh.

In Washington County: Stocker's, Beaver.

In Fayette County: The Masontown charge.

In Butler County: Fairview.

In Venango County: Wolf Creek, Scrub Grass, Ziegler's, Licking, Clarion.

In Clearfield County: Clearfieldtown, Kyler Settlement, Karthaus, Jordan, Luthersburg.

The news was received "with regret that the German Church in Pittsburgh, which was built up mainly by the instrumentality of the West Pennsylvania Synod, is not likely to remain with that Synod or ours."

Education Society. A constitution was reported by a committee on education for an Education Society "to aid young men in indigent circumstances in preparing for the gospel ministry."

1. No limits were set to the ages of any who might pursue a full college and seminary course.
2. Those pursuing an abbreviated course were divided into two classes:
   a. If over twenty-one years of age, their course must include English grammar, geography, history, rhetoric, Greek, enough to read the New Testament, and preparatory Latin, German, and two years in theology.
   b. If under twenty-one years, Preparatory course, freshman and sophomore years, German, moral and intellectual science of the junior year, and two years in the seminary.
3. The sum allowed a beneficiary was $100 a year, with tuition fees, if absolutely needed.
4. "The funds of this Society shall be kept up by the annual contributions of the members (dues one dollar annually) and the penny fund in each of our congregations, until the times get better."

The devotional services of the session were as follows: A prayer meeting was held each morning at 6 o'clock. The sermon Friday evening, September 9, was by Rev. Hussey, text, 1 Thess. 1:5; Saturday, at 11 A.M., a preparatory service was held, sermon by Rev. Rizer on the text, Rev. 3:20; at "candlelight," a sermon on Revivals, by Rev. Babb, text, Psalm 85:6. The Sunday services consisted of the early prayer meeting, sermon by Dr. B. Kurtz, text, 1 Cor. 1:23, 24, with Synodical and congregational communion, and reception of members into the local congregation at 11 A.M.; a service at 3 P.M., sermon by Rev. Rolliston, text, Matt. 5:1-13; and at

candlelight, a service with sermon by Rev. McCron, text, Psalm 99:20. Monday evening the service was for educational purposes, Revs. Babb, Weiser and Rizer, speakers. Pledges, dues, and offerings amounted to $69.13 for this fund. On Tuesday at 3 o'clock, Laubach and Adam were licensed, Dr. Kurtz delivering to them an address on the theme, "Ye are servants of the most high God." A letter from the total abstinence societies of Hollidaysburg was laid before Synod, Monday, requesting speakers to address them Tuesday evening. "Mr. Weiser, bishop at Bedford, and Mr. McCron, bishop at Pittsburgh, were accordingly appointed."

The following action was taken concerning *Catechetical Instruction:*

"WHEREAS, Catechetical instruction constitutes one of the distinctive peculiarities of the Lutheran Church, and is one of its most essential usages, bequeathed to us by the fathers of the Reformation; and

"WHEREAS, There seems to be a disposition on the part of some of the brethren to dispense with its observance, and thereby give just occasion not only to misguide the public concerning the real character of our church, but also to induct many persons whose want of information concerning the truths of our holy religion renders them unprofitable to the church and detrimental to the cause of Christ; therefore,

"*Resolved,* That every minister of this Synod be required to deliver a course of expository lectures, founded on the different subjects contained in our catechism, to any applicants for membership before their admission, except only where imperious necessity precludes its possibility, or previous knowledge supersedes its necessity."

Dr. Kurtz wrote for the *Observer,* October 7, 1842, among other things, the following comment: "It is a singular fact that the little Alleghany Synod, in addition to a number of Americans, embraces among its members an Englishman, an Irishman, an Italian, and several European Germans, and until recently a Scotchman, laboring also as a Lutheran minister within its bounds. Surely it cannot be charged with being inimical to foreigners, though its members are all, so far as our knowledge extends, decidedly in favor of so-called *new measures;* in other words, they are all the advocates of extra efforts on suitable

occasions, for the conversion of sinners, and the foreigners are no less ardent in their advocacy of them than the natives."

Later Important Activities. At the second convention, held in Somerset, June 1, 1843, interest in the Synod was manifested by the presence of the following local lay delegates: Somerset charge, Absalom Casebeer from Casebeer congregation; Emanuel Cover from St. James', Jennerstown; Gabriel Walker, Friedens; Nickolas Beck, Barrons.

This Synod voted $100 to the English Lutheran mission in Pittsburgh, and voted to raise $1,000 to be used in missions and educating ministers.

1. Evangelism. Evangelism as an object of Synodical sessions was prominent in the minds of the members of the early days. At this Somerset Convention of 1843, the secretary, Rev. P. Rizer, *pastor loci,* estimates that 1,000 people attended the Sunday evening session; 217, representing various denominations, partook of the communion. After preaching, the "anxious" were invited to the front seats for prayer and instructions. These meetings continued a week after Synod adjourned and upwards of sixty joined the church. The minutes conclude with the prayer, "May the blessing of God be as signally manifested at every subsequent convention of Alleghany Synod."

Rev. William Yeager, president of the third session, held at Indiana, closes his report thus: "We are all, my dear brethren, in favor of revivals, properly conducted. May the good Lord give us all grace and wisdom to do His holy will." This sentiment continued for a score or more years. In the Parochial Reports of 1866, the pastors of Berlin, Hollidaysburg, Tyrone, Indiana, Williamsburg and St. Clairsville report special "times of refreshing from the Lord." Of the forty pastors, but three report catechetical classes. But a change was already at hand. In 1874, three pastors report *revivals,* while twenty report "classes," with a total of 683 catechumens. The "new measures" were passing away and the revival method, with its mourners' bench, common in all churches a generation previous, was yielding to the reaction in favor of the catechism and a less demonstrative way of conversion, in accordance with the older Lutheran doctrines and practices.

2. Synodical Basis. In the first constitution of 1842, no mention is made of the Augsburg Confession or any other Lutheran symbol. The agitation of a few years later, however, had its effect, and in 1856, the following action was taken:

Whereas, The Evangelical Lutheran Church has been agitated by a controversy in reference to the Augsburg Confession, as a standard of faith for our Synods and churches, and as it is always proper, at all times, publicly to declare our doctrinal position to the church and the world,

Therefore, we, the ministers and lay delegates of the Evangelical Lutheran Alleghany Synod,

First, Declare our adherence to the *doctrinal basis* of the General Synod, and would exceedingly regret to see that basis disturbed or changed, and, at the same time, we reaffirm and endorse the sentiment that the fundamental doctrines of the word of God are taught in a manner substantially correct, in the doctrinal articles of the Augsburg Confession.

Second, We, as a Synod, renounce and openly affirm that we have no sympathy with, and reject the following errors:

1. The approval of the ceremonies of the Mass.
2. Private confession and absolution.
3. The denial of the divine obligations of the Sabbath.
4. Baptismal Regeneration.
5. The real presence of the body and blood of our Saviour in the Eucharist.

However, a committee was appointed to revise the Constitution. It reported in 1860 as a "Basis," that "we believe the fundamental doctrines of the sacred scriptures as contained in the Augsburg Confession." The third Constitution, of 1880, contains in full the recently adopted General Synod's Doctrinal Basis (see under General Synod), with the hope that the Synod's basis "was now forever settled." The "forever" in this case ended in 1915, when the latest General Synod's Basis was adopted, that of 1913, with its mention of the "unaltered Augsburg Confession," and the "other Symbolical Books."

3. Temperance. Higher ground was able to be taken than in 1842 on the temperance question. In 1851, Synod

"*Resolved*, That the sale of intoxicating liquors as a beverage is one of the greatest evils and that we will use our utmost efforts to prevent it." Again in 1852, "That we disapprove of members signing petitions for the licensing of this soul-destroying traffic."

In 1858, "That pastors preach once a year on temperance."

Real temperance legislation was passed in 1871, when they

"*Resolved,* That any member of the Evangelical Lutheran Church, within the bounds of this Synod, who shall engage in the manufacture, sale or use of (as a beverage) intoxicating, spirituous or malt liquors, wine, foreign or domestic, or cider, shall be guilty of a violation of one of the cardinal principles of the Christian religion, and on refusing to desist, shall be amenable to the church council, and may be admonished, suspended or expelled at their discretion."

In 1875, "That the Pennsylvania State Legislature be condemned for repealing the Local Option Law."

4. Slavery. At its second session, Somerset, June 1, 1843, it was

"*Resolved,* That the time has arrived when ecclesiastical associations are in duty bound to express their views on the system of American slavery," and "That we believe this system to be a moral, civil, and religious evil, in conflict with the best interests of society, oppressive in its character, and dishonorable to God and man." In 1863 and again in 1864 the Emancipation Proclamation is endorsed, the War approved, and the sending of missionaries among the freed Negroes urged.

5. Synodical School. A school under the control of the Synod, for both sexes, but especially to fit ministerial candidates for the freshman class at college, was opened in Somerset in 1857. As the building was mortgaged it was given up and the "Juniata College Institute" at Martinsburg was bought in 1867 for $3,250. The project, however, proved too costly for long continuance, and the "Seminary" was sold at a profit of $2,000 in less than a year, and the idea abandoned.

6. Synodical Education Society. At the first convention of Synod, 1842, a society was formed under this name to secure funds to assist students in their college and seminary courses. The annual dues were $1 per member. Congregations also contributed. The amount secured at the first meeting was $69.13. Later life memberships were added, the fees being $10. Pastors and leading laymen and, during the Civil War, leading statesmen and generals, as Lincoln, Grant, McClellan and others, were made members by their friends. From 1843 to 1849, under the

name of "Missionary and Educational Society," these two objects were cared for. Beginning with 1850, there were two different Societies, the life membership feature being popular in both, and "Anniversaries" held at each Synod. From 1870, there are "Standing Committees," and in 1876 the work is placed under their care. The membership dues are received for some years longer until finally superseded by an "*Apportionment Committee,*" appointed first in 1872.

7. **Losses.** In 1845, the Pittsburgh Synod organized, embracing most of our territory west of Laurel Ridge. When the General Council organized in 1867, most of the churches and pastors of Pittsburgh Synod joined with this general body. The Alleghany Synod, in 1886, to strengthen the weakened Pittsburgh Synod, ceded to it the territory and churches of Indiana, Jefferson, Warren and McKean Counties in addition.

8. **Orphans' Home.** Toward the purchase of the Tressler Orphans' Home, at Loysville, from the heirs of Col. Tressler, the Synod gave, in 1867, $1,250. The other Synods sharing in the purchase being West Pennsylvania, East Pennsylvania and Central Pennsylvania. This institution has always remained dear to the hearts of our people, and receives a large share of our benevolent offerings.

Semi-centennial Celebration. Synod observed its fiftieth anniversary, September 10, 1892, at its session in Hollidaysburg, with a special session and program. Rev. M. G. Boyer, of Aitch, Huntingdon County, spoke of the origin of the Christian Church, the rise and progress of Protestantism, and of the various Synodical bodies in the Lutheran Church.

Mr. David K. Ramey, who was present at the first convention of Alleghany Synod, spoke reminiscently of Revs. Martin, Moser, Weiser and Babb, the last the only surviving member, living at Churchtown, Franklin County. "Jacob Weidensall, of Hollidaysburg, and John M. Gibboney, of Duncansville, were prominent lay members. Altoona was a wilderness and Tyrone unknown, Hollidaysburg, the only prominent town in this section of the State."

Rev. Henry Baker, D.D., who came to Hollidaysburg in 1846, stated that Blair County had just been born with 10,000 inhabitants, and that he had preached in every church and schoolhouse within forty miles of Hollidaysburg.

Rev. C. L. Streamer told of his first charge in the Synod of five preaching points, in a territory fifteen by twenty-five miles.

Rev. M. L. Young of Myersdale spoke of prominent departed workers. Six, all promising and full of zeal, fell early. Laubach, amiable and talented, died at twenty-seven; Bachtel, pious and devoted, at thirty-three; Eyler, unobtrusive, conscientious, scholarly, at thirty-five; Niterauer, of high intellectual attainments, at thirty-five. William Yeager, the first president, was lovable, a model of meekness and patience, a father to his people and the idol of his family circle. Reuben Weiser was the author of the two motions in the first session that the Synod be a total abstinence society, and the pastors be known as bishops. Under the pious and zealous Jacob Martin, the first church of Hollidaysburg was built. "The mere mention of the sainted Ryder, whose thoughtful, earnest and edifying sermons were heard gladly in the house of God for more than a decade, and whose lovable character and consistent walk were a benediction to this community, awakens memories sweet and precious." "Time forbids more than the mere mention of those brethren who were members of this Synod at the time of their death, Gideon Butler, Jacob N. Burket, Peter B. Sherk, Jacob L. Wolf, Abel Thompson, S. McHenry, Henry C. Taubner, D.D., all of whom are worthy of praise for their faithful work in the Church."

Rev. C. B. Gruver, of Berlin, addressed the convention on "Prominent Living Workers" of Synod. He mentioned Rev. E. Unangst, D.D., of India, a member of Synod for twenty-one years, and a missionary for thirty-five years; J. W. Swartz, D.D., a member for five years, principal of the Synod's Collegiate Institute at Martinsburg during the height of its prosperity; J. W. Richard, D.D., of the Seminary of Gettysburg, a member since 1889; H. W. Kuhns, D.D., of Nebraska, where through the labors of Synod's missionaries, the money spent by this Synod had already returned to the church 10,000 fold; Henry Baker, D.D., member of Synod for thirty-five years, father of the

Lutheran Church of Altoona; R. A. Fink, D.D., a member for twenty-six years, whose monument is the First Lutheran Church of Johnstown; Joseph R. Focht, a member for twenty years, the Synod's historian. He mentioned the following who had become prominent after leaving the bounds of Synod: George Scholl, D.D., Secretary Board of Foreign Missions; J. B. Breckenridge, D.D., Professor of Exegesis, Wittenberg Theological Seminary; J. A. Kunkleman, D.D., President of Carthage College; P. Anstadt, D.D., former editor of the *American Lutheran;* C. L. Ehrenfield, D.D., the ex-state librarian; and Daniel Shindler, D.D., Jacob Steck, D.D., S. A. Holman, D.D., E. Huber, D.D., M. J. Firey, D.D., W. W. Criley, D.D., and E. Miller, D.D.

Rev. E. D. Weigle, President of Synod, closed with an address, "Our Synod." "In 1842, there were in the Alleghany Synod twelve ministers, forty congregations, 4,137 communicants; $85.41 was the sum of benevolence. In 1892, there are sixty ministers, 137 congregations, 13,000 communicants, with $10,000 devoted to benevolence."

At this period (1917), of those speaking or spoken of, there survive Revs. M. G. Boyer, D.D., E. D. Weigle, D.D., and C. B. Gruver. Truly the workers fall, but the work moves on. On the Rock, Christ Jesus, is the Church founded, and the gates of death are not prevailing against it.

GROWTH BY DECADES

	Ministers	Congregations	Communicants	Prayer Meetings	Sunday School Scholars	Benevolence	Total Offerings
1842	12	40	4137	46	.....	$85 41	.....
1852	25	88	6517	79	2773	1077 00	.....
1862	31	106	6893	89	5121	1247 00	.....
1872	34	?	7992	85	6382	4169 00	.....
1882	47	144	12475	93	8941	9000 00	$60920 00
1892	60	137	12712	100	12548	14758 00	83522 00
1902	55	151	16047	109	15409	22009 00	209931 00
1912	67	155	20002	135	22610	43401 00	209931 00
1916	67	153	21502	138	24790	49521 00	257548 00

CHAPTER IX

THE MISSIONARY WORK OF ALLEGHANY SYNOD

The missionary chapter in the history of Alleghany Synod, of work at home and abroad, is one of which it may be proud. It was in the days of doctrinal discussion and unrest that the chief work was so bravely undertaken and nobly carried on within and without its territory.

By this Synod Father Heyer was assisted in establishing the early churches of Pittsburgh, and then given to the Church as the pioneer in India, in 1840.

At a special meeting in Blairsville, April 10, 1857, the following Minute was made by the secretary, Rev. J. K. Miller, which shows the spirit of the men of that day: "Friday evening, the president, Rev. P. Sahm, preached a sensible, pointed and highly interesting ordination sermon; after which, our young brethren, E. Unangst and A. Long, were solemnly set apart for the holy work of the ministry in a foreign missionary field, by the laying on of hands and of prayer. This was truly a solemn occasion, to give the right hand of fellowship and brotherly love to our brethren, perhaps for the last time. As these dear friends have volunteered to leave their friends and associates, and a civilized country, and the advantages of civilized society, and sacrifice every comfort here enjoyed, and proceed to a foreign land to break unto the benighted heathen the bread of eternal life, it behooves the Christian Church, and especially our Lutheran Zion, to supplicate a throne of grace in their behalf, that they may be safely borne over the billowy deep, and landed securely in their destined home, to accomplish the momentous work assigned."

Rev. E. Unangst, D.D., served in India until 1895, and retired in Hollidaysburg, where he spent, as an active and beloved member of the Zion's congregation, the closing years of his life, which ended beautifully, October 12, 1903. He was known in India as the "senior Missionary," and was noted as a preacher, teacher, organizer, poet, scholar and friend, a worthy helper and successor of Father Heyer. He was supported by the General Synod, Alle-

ghany Synod ordaining and claiming him a member till his death.

Alleghany Synod, at the regular annual convention of October, 1857, took another step which has given her a real halo of glory. This was the undertaking to send missionaries to the Territory of Nebraska. The men sent, Revs. H. W. Kuhns, D.D., J. F. Kuhlman, Samuel Aughey, Ph.D., LL.D., J. G. Groenmiller, Eli Huber, D.D., and W. I. Cutter, are a group not easily duplicated at random, and which any Synod might delight to have commissioned and supported at any financial outlay, however large. Of these noble men, Rev. Kuhlman may rightly be called a "son" of the Synod. These men were the fathers of the Nebraska Synods, both the English and the German.

ALLEGHANY SYNOD, 1860, BEDFORD, PA.

CLERICAL MEMBERS OF THE ALLEGHANY SYNOD

Upper row, standing: 1 D. Stufft, 3 C. L. Streamer, 4 W. H. Settlemeyer, 6 J. Frazier, 7 J. A. Brown, D.D., 10 J. Winecoff, 11 J. P. Hentz, 12 J. Tomlinson, 13 G. C. Probst 14 S. McIlenry, 15 J. R. Williams. Second row: 17 J. Peters, 18 S. Stoutter, 19 J. H. A. Kitzmiller, 22 J. B. Crist, 23 R. A. Fink, 24 A. C. Ehrenfeld, 25 J. Q. McAtee. Lower row: 26 F. Benedict, 27 M. G. Earhart, 28 C. L. Ehrenfeld, 29 M. F. Pfahler, 30 J. A. Nuner, 31 H. Baker.

Rev. M. G. Boyer, D.D., another son of this Synod, was chosen to go to assist in the mission work of Kansas. About the time he was ready, however, the Missionary Society of the Synod gave its work over to the care of the newly formed Board of

Home Missions of the General Synod, which supported him.

We are fortunate as a Synod also in having two sketches of this pioneer work written by the missionaries themselves, still spared to the Church, and three others prepared by children of other missionaries.

Through the courtesy of Rev. W. A. H. Streamer, we are able also to present a picture taken, of the clerical members chiefly, of the Synod of 1869, which gave its work to the General Synod's care, making of its own Missionary Society an Advisory Committee. This was the close of a splendid epoch, characterized by a development of a truer Lutheran consciousness, and of unselfish missionary labor.

ROLL OF THE SYNOD AT BEDFORD, 1869

The numbers given correspond to those on page 194.

22 Rev. J. B. Crist, Hooversville; lay delegate, Jeremiah Maurer.
10 Rev. J. Winecoff, Berlin; lay delegate, Jno. Speicher.
Rev. A. R. Height, Wilmore; lay delegate, S. P. Dunmeyer.
31 Rev. H. Baker, Altoona; lay delegate, J. B. Hileman.
29 Rev. M. F. Pfahler, Salisbury; lay delegate, Daniel Johnson.
30 Rev. J. A. Nuner, Buffalo Mills.
24 Rev. A. C. Ehrenfeld, Indiana; lay delegate, Samuel Meyers.
Rev. G. A. Nixdorf, Clearfield.
26 Rev. F. Benedict, Bedford.
Rev. S. P. Snyder, Germany.
23 Rev. R. A. Fink, Johnstown; lay delegate, James H. Howard.
14 Rev. S. McHenry, Williamsburg; lay delegate, Isaiah Garner.
12 Rev. J. Tomlinson, Friedens; lay delegate, Philip Shaver.
13 Rev. G. C. Probst, Bloody Run; lay delegate, Stephen Sigle.
1 Rev. D. Stufft, Scalp Level.
3 Rev. C. L. Streamer, Smicksburg; lay delegate, George Eyler.
6 Rev. J. Frazier, James Creek; lay delegate, J. Spangler.
27 Rev. M. G. Earhart, Newry; lay delegate, Samuel Shafer.
28 Rev. C. L. Ehrenfeld, Hollidaysburg; lay delegate, Peter Good.
25 Rev. J. Q. McAtee, Bedford; lay delegate, J. G. Minnich.
Rev. P. Gheen, Petersburg.
11 Rev. J. P. Hentz, Somerset; lay delegate, Henry Walker.
15 Rev. J. R. Williams, Curwensville; lay delegate, William Wise.
Rev. J. J. Kerr, Huntingdon; lay delegate, James R. Giles.
19 Rev. J. H. A. Kitzmiller, Schellsburg; lay delegate, J. S. Miller.
17 Rev. J. Peter, St. Clairsville; lay delegate, J. Beckley.
Rev. Philip Doerr, Bloody Run; lay delegate, S. Nycum.
4 W. H. Settlemeyer.*
Rev. A. W. McCullough.*
18 Rev. Samuel Stouffer.†
7 Rev. J. A. Brown, D.D.

* Licensed at this session. † Ordained at this session.

ABSENT MEMBERS

Rev. C. Taubner, Johnstown.
Rev. J. N. Burket, Washington, D. C.
Rev. W. I. Cutter, Plattsmouth, Nebr.
Rev. G. M. Pile, Lavansville.
Rev. P. L. Harrison, Clearfield.
Rev. Samuel Aughey, Dacotah, Nebr.
Rev. H. W. Kuhns, Omaha, Nebr.
Rev. J. F. Kuhlman, Fontanelle, Nebr.
Rev. Eli Huber, Nebraska City, Nebr.

REV. JOHN CHRISTIAN FREDERICK HEYER

"Father" Heyer belongs in part to the whole General Synod, and also to the General Council. Nevertheless, because of his being a member for years of Alleghany Synod, a traveling missionary on its territory, a pastor of many of its churches, of his long residence and family descendants at Somerset, and, most of all, because here at Friedens lies his body with those who preceded him to the spirit world, it would seem that no Synod has so clear a right to claim him as her own, as Alleghany.

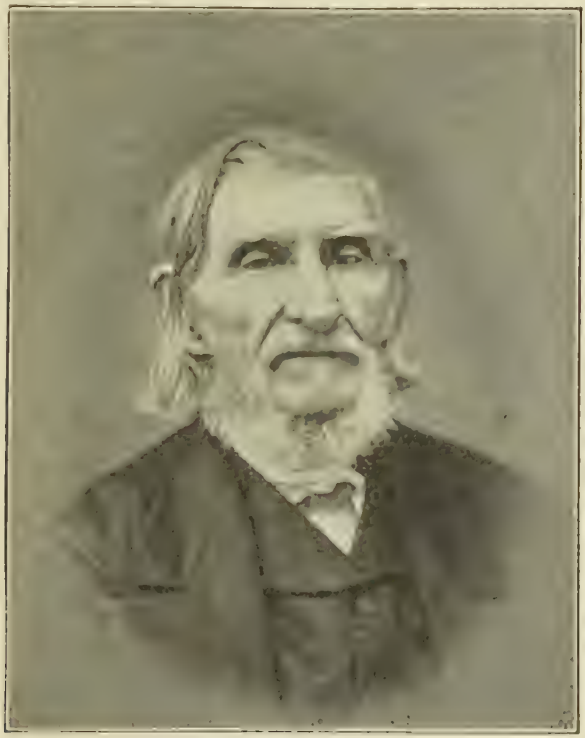
The facts which follow were selected by the Editor from Heyer's very interesting manuscript Autobiography, in the Krauth Memorial Library, Mt. Airy Seminary, Philadelphia.

Rev. Christian Frederick Heyer, M.D., was born July 10, 1793, in Helmstadt, Germany. He entered school at the age of three years. At the age of eleven, he narrowly escaped drowning. In the spring of 1807, the French occupied Helmstadt and the boy acted as interpreter for his father, who was *burgomeister*. With him he learned the trade of furrier. That same year he came to Philadelphia to work for an uncle, also a furrier, sailing from Friedrickstadt, Danish border, because of Napoleon's blockade, arriving in August. After a term in school, he made hats for his uncle, becoming so adept that he could finish sixteen a week, twice an average workman's amount.

Being fond of singing, he frequented Zion German Lutheran Church, Fourth and Cherry Streets, where, in 1809, he was especially touched by a sermon by the pastor, Dr. Helmuth, who was also from Helmstadt. He then became a Sunday school teacher, a member of the Mosheim Society, whose object was religious and educational training in the German tongue, and

finally, with others, a student for the ministry, under the training of the pastor and Rev. F. D. Shaeffer. His first sermon, June, 1813, had as text Matt. 6:6. Along with his studies, he taught a school in Southwark, Philadelphia, and later commended the training thus to be secured to all young pastors.

That he might enter the University at Halle, he voyaged to Hamburg in the ship "Washington," which was stopped and



REV. JOHN CHRISTIAN FREDERICK HEYER

searched for Napoleon who had escaped from Elba early in 1815. Fearing he might be forced into the army to fight the French if he went home, he wrote a letter to his family in answer to which his brother Carl came and promised if "Fritz" should be drafted, to go in his stead. Halle University closed, her students organizing a military company. Hence he and his brother Heinrich went to Goettingen. Here news came of

Bluecher's defeat, June 15, at Ligne, and a regiment of students was to be organized; but before they marched away, all gloom was turned to rejoicing by news of Napoleon's overthrow at Waterloo.

The fear of his Philadelphia friends that he would be wrongly influenced by *rationalism* was groundless. Although his brother was won to their side, the efforts to disprove the miraculous part of the Scriptures drove Frederick to cling the more closely to the old faith and repentance for sin. His mother died in the fall of that year, saying, "The dear Lord has heard my prayer. After long separation we have enjoyed the privilege of seeing each other again, and now the Lord lets me depart in peace."

While returning home one vacation through Leipsic, he first saw a man from the far East, little dreaming that he would later live among such.

Having come again to America, he was examined at York, 1817, by a committee of the Pennsylvania Ministerium for licensure. A sermon here on 2 Cor. 5:14 impressed him deeply.

The Ministerium appointed Heyer a "traveling missionary" to Northwestern Pennsylvania, especially to Crawford and Erie Counties, to receive for a three months' journey, $100, the part not collected on the field to be paid by the Ministerium. Before he started, however, he learned of a vacant charge in Lehigh County, and in it preached a trial sermon. When the vote was taken, two of the four churches voted for Rev. Trumbauer, another candidate, and much trouble ensued. Always afterwards Heyer advised against such methods of selecting pastors. One of the congregations gave the following reasons for voting against him: 1. He gave an introduction before announcing his text, and the people thought he forgot it. 2. Some of them wanted no "Germany" preacher. 3. According to the custom of Goettingen students, he wore his hair parted in the middle.

Having been defeated for these weighty reasons, he started westward, visiting Pastor Schindel, in Sunbury, and Pastor Ilgen, in Aaronsburg, Center County, who was the farthest pioneer in that direction.

Ilgen, as many other pastors those days, administered medicine also. Being out of drugs, which he secured from the Francke Institution at Halle—the wars interfered with their importation—

and urged by a sick woman for medicine, Ilgen gave her some bread pills, which wrought a complete cure, proof that our fathers knew that faith sometimes heals—faith in a remedy, man, or mode, as well as in God.

In Clearfield County, he traveled thirty miles without finding a house, and spent a night in a cabin where a certain escaped murderer named Monk was in hiding. (Monk was hanged at Bellefonte in 1818, the first execution performed in Center County.) His bed was a straw mat; and supper and breakfast, venison only. Being called upon in an English home in Venango County to conduct family worship, he was so humiliated by his poor success that he resolved in the future to use the German language only. In response to a call to a ferryman across the Alleghany River, some Indians appeared, which frightened him, but they were soon driven away by the curses of the regular Irish ferryman.

The first ordained Lutheran pastor and second Lutheran minister to visit these parts was a Rev. Colson, who regularly served four congregations, Conneaut Lake, Meadville, French Creek and one in Erie County, beginning about 1815. (Rev. Rupert, sent by the Ministerium, had visited the settlements here in 1814, the first missionary here.) He came from Northampton County for a salary of $400 and moving expenses. As these, on account of rains and distance, amounted to $300, the people were dissatisfied. Colson was a true pioneer, but of frail health; and having died, Heyer was the next man to serve them. At French Creek he had to try the English language again, which marks a turning-point in his life. This was possibly the first English sermon in that section of the State by a Lutheran pastor.

Returning through forests and streams on horseback, he was present at the meeting of the Ministerium, 1818, and by that body sent to Cumberland, Md., because they wanted a pastor who could use both English and German.

He found the Lutheran Church there to be a two-story blockhouse in the eastern part of the town, with a bell hung on two beams fastened to the gable end, and windows boarded up, the building having been begun more than twenty years before. Their first preacher had been Lange, from Somerset County, followed by Rev. J. G. Butler, grandfather of the late Rev. J. G. Butler,

of Washington, D. C., who had resigned in 1815.,

One of those confirmed by Rev. Butler was Martin Rizer, who, along with John Sailer, Joseph DeLong, John Schuck and Jacob Rüssel, had sent the call to Harrisburg for a pastor. Rizer had saved the Lutheran Church here from being swallowed up by the Methodists. He nobly assisted Pastor Heyer, by visiting the sick, exhorting, praying, and, in every way he could, defending his honor against his adversaries. As a result, at the first three communions, eighty persons were received as members, the old church was completed, a Sunday school, the first one in Alleghany County, Md., was organized, and in it a youth trained who became a pastor to many of our churches, Rev. Peter Rizer, later pastor of Somerset.

At Lancaster, he was ordained and sent as a missionary to Kentucky and Indiana, Cumberland to be supplied by Pastors A. Reck, Winchester, Charles Philip Krauth, Shepherdstown, Va., and Benjamin Kurtz, Hagerstown. The Episcopalians and Reformed were friendly to the Lutherans, and the Presbyterians used the Lutheran Church every other Sunday, using Watts' Collection of Hymns. When Dr. Krauth saw them, he remarked, "It seems I shall to-day sing Presbyterian and preach Lutheran."

On his Western trip, Heyer found Lutherans in Boone, Jefferson and Nelson Counties, Ky., and in Harrison, Jefferson and Boyd Counties, Ind. Having an appointment in Louisville, in the Presbyterian Church, he was stopped on his thirteen-mile trip thither by a storm. He afterwards learned that the church was full of people awaiting him. This made him resolve never to let the weather interfere in reaching his appointments, a decision he kept throughout life. Being strictly temperate, he carried with him, to put into foul drinking water, some essence of peppermint.

From Cumberland, he preached also at Wellersburg, and at "Glades," sixty miles west, every six or eight weeks. At this latter place his council consisted of two Lutherans, one Reformed and one Presbyterian. This latter was a son of Rev. Samuel Hopkins, of New England, who founded a sect.

Arriving at Hopkins' home one Sunday evening in 1821 or 1822, he found the family boiling apple butter. The church

officer explained the situation by saying that they kept Sunday from sunset, Saturday, till sunset, Sunday, and hoped that Pastor Heyer would "not despise the apple butter on that account." Another Presbyterian, Mr. Schmidt, came twelve miles to hear the sermon.

From this congregation [possibly of the Accident charge.—Ed.] three Lutheran ministers came:—"the brothers, A. Weils and S. Weils, and G. Shäffer; one of these I baptized and one I confirmed." [The brothers served charges later in the Pittsburgh Synod.—Ed.]

A plague of fever induced him to move from Cumberland into "the mountains," where a child of his died. While here he preached in Somerset (1823), made vacant by the removal of Rev. P. Schmucker, and being called, after some months, as pastor, moved thither, spring of 1824.

The Somerset charge at that time included also Friedens, Stoyestown and Samuel's. All but Somerset clung to the German language.

This town was so agitated by the emphasis the Campbellites were putting upon immersion, that "it seemed the whole town would seek its salvation under water." To stem the rising tide, Heyer began to preach on "Baptism." Two sermons were delivered. 1. Who should be baptized? 2. The mode. The third announced subject was, Benefits of baptism. It was never delivered, as the church building was burned under suspicious circumstances. As Friedens was the largest and most active of the four congregations, a parsonage was erected there, and thither Heyer moved, "better pleased than with the small towns in which I had lived before." In 1826, he accepted a call to Carlisle. In 1830, he became a Sunday school missionary for West Pennsylvania Synod, and traveled many miles through Beaver and Venango Counties, organizing schools, securing funds, and distributing German literature. At the meeting of Synod, Indiana, October, 1831, he was elected president; and as the congregation desired the ordination service in English, he translated that part of the liturgy accordingly.

Upon a call, he returned, January, 1832, to Somerset, where as yet no finished church had taken the place of the one destroyed, and upon which was yet $500 indebtedness. His coming so

cheered them that on June 3, 1832, they dedicated the new one. "Enemies still mocked, saying, 'A big house, but no people to go into it.' The first year I preached for no salary. At Samuel's, I catechized and confirmed sixty-three young persons. Often I rode twenty miles and preached four times. I was often assisted by Revs. N. G. Scharretts, G. A. Reichert and J. Enartie. After several years, God's house was again filled." [These men were pastors west of Laurel Hill.—Ed.]

Having received from Dr. S. S. Schmucker, secretary of the Central Missionary Society, a letter of introduction, he bade farewell to the Somerset people the second time, December 27, 1835. "The remark was made in the family that afternoon that we are now moving away from here the second time against the will of the people and may not think of ever making our home in their midst. My answer was, 'The Lord's will be done.' Just then I took up a Bible, and as I opened it I accidentally saw the passage, 2 Cor. 12:14. After an absence of more than twenty-five years, this has also been fulfilled. I again live in Somerset, and intend, if the Lord will, to spend the evening of my life here in quietness." [It would seem from this as if much of his autobiography was written at Somerset between 1860 and 1870.]

In company with F. Gephart and J. L. Snyder, deacons, he set out, December 30, lodging with J. Gephart, then treasurer of the State of Pennsylvania, at foot of Laurel Ridge. At Wheeling he took boat for Cincinnati. "Twelve miles from that city lived Pastor Crigler, formerly my neighbor and faithful co-worker in Somerset County. On Sunday the people gathered from near and far to hear a Lutheran preacher. Brother Crigler was a faithful pastor who is still kindly remembered by many, though he entered upon the joy of the Lord more than twenty years ago." [That is, previous to this writing. - Ed.] Near Indianapolis, he met Abraham Reck, who greeted him with Gen. 24:31. In Henry County, he found Colonel Lehmanosky, adjutant to Marshal Ney at Waterloo, hero of a hundred battles. Coming to Washington, D. C., as a foreign secretary, he assisted in the founding of the first German Lutheran Church there, and was afterwards sent by Maryland Synod to the West as evangelist, where "at a high age, and satiated with life, he prayed 'Lord Jesus, receive my spirit,' and fell asleep (1858)." [According

to the estimate of Rev. J. G. Harris, who "encountered" him at the Synod of the West, 1843, the attempt of the Maryland Synod "to transform this war-dog into a peaceful minister of the gospel was a signal failure. He gave the command, and if his congregations didn't obey him instantly, he court-martialed them."—*Gettysburg Mercury,* January, 1898.—Ed.]

He visited churches in Illinois. In Southeastern Missouri he found a candidate, F. Pickes, from Halle, Germany, in charge of some families from North Carolina. At Jordan Creek he assisted Rev. Haverstick, who was sent out by the "Mother" Synod, in laying the corner-stone of a union church, two Presbyterians and three Methodists composing the council. Bad roads prevented his getting nearer Chicago than Peoria, from which point he returned to Somerset, June 24, 1836. During the next six months, he traveled through Cambria, Indiana, Clearfield and Huntingdon Counties. In November, he began the work in Pittsburgh, on a request sent to West Pennsylvania Synod at Lewistown, Pa., 1836. At Pittsburgh, in the Unitarian Church, he organized the first separate English, and shortly after, the first German Evangelical Lutheran Church, January, 1837, of members from the Smithfield Union Church. [A Union Lutheran and Reformed congregation had been organized about 1830.—Ed.] The former now belongs to the General Council, and the latter to the Missouri Synod. Heyer also organized (1838) St. John's First German Evangelical Lutheran Church of Alleghany, now belonging to the Joint Synod of Ohio.

The subject having arisen in General Synod, at Baltimore, 1841, of beginning a mission among the heathen, the question was whether to work among the Indians of the far West, or the Hindus of the far East. The latter was decided upon, and the Telugus selected because they were a good class and had a well-developed language. The Synod Missionary Society felt itself poor, and as the leaders in those days were much inclined to union ideas, it was proposed, by a clause in the society's constitution—stricken out in 1843—to unite with the American Board of Foreign Missions (Congregational). Heyer, who had resigned in Pittsburgh and offered himself as a foreign missionary, didn't want to go under those conditions. Meanwhile he continued mission work at Tello Point, Baltimore, and attended medical

lectures in Washington University. Work was begun here by Rev. Gustiniani, an Italian nobleman, a converted Roman Catholic, who fled to Switzerland, Australia, then America, coming to Berlin, Pa., 1841. At this time the German Missionary Society, upon his petition, agreed to send Heyer to India, friends of Heyer's in the General Synod promising to help in his support. Money seems to have been sent to Guntur without regard to Synodical relation.

He sailed, November, 1841, going around the Cape of Good Hope, the first foreign missionary to the heathen world from the American Lutheran Church.

He began work in Guntur, preaching, and training the young in schools, at which he had great success. June 18, 1844, he was joined by Rev. and Mrs. Walter Gunn, who were sent out by the General Synod to labor with Heyer in a "joint" mission.

Heyer, becoming homesick, discouraged at lack of support, and desiring to stir up the people in America to more interest in the work, returned in August, 1846, leaving Rev. Gunn in charge. Meanwhile the German Missionary Society was discouraged. The four years Heyer was in India, $5,500 had been spent, two-thirds of its mission funds, and there seemed so much need for work in the home mission field here. Accordingly, when their missionary, Heyer, returned, their interests were taken over by the General Synod Society, 1846.

In 1847, Heyer returned to Guntur for the General Synod, remaining ten years. In 1858, he is in Minnesota, where he founded many churches, St. Paul, Stillwater, and others, and organized (1860) Minnesota Synod. At the meeting of the Pennsylvania Ministerium, Allentown, 1862, although seventy years old, he was commissioned a missionary for Minnesota and Iowa. He traveled over the prairie with a blind horse, carrying in the wagon a kitchen outfit, bed, a scythe, fishing-tackle, etc. He returned frequently to Somerset during the next few years, served awhile twenty to thirty German families as pastor, free, buying for them an old church. During a visit, winter of 1866-67, he settled a church dispute in the Cumberland congregation. He was present at Fort Wayne, Ind., 1866, as president and delegate from Minnesota Synod, and with that Synod later joined the General Council.

He accompanied Pastor Hentz, of Somerset, to Bedford, to attend the 350th anniversary of the Reformation, January, 1868, walking ten miles because of a broken sleigh. In June, he sailed with a granddaughter for Germany, where the latter was to study. In 1869, news came to him there that an effort was being made to transfer the Guntur mission from the General Synod to the Church Missionary Society (Episcopalian), of England. To prevent this, he returned to Pennsylvania, met with the General Synod, Reading, May, 1869. When no minister would volunteer to go to Guntur, although seventy-seven years old, he

MONUMENT OF REV. C. F. HEYER, FRIEDENS, PA.

crosses the Atlantic the tenth time and saves the mission for our Church. He returns in 1871, and from Somerset, August 8, 1871, writes: "God still grants me health and prosperity. This mercy I have not deserved, and I must often wonder at it that I, in my seventy-ninth year, am yet so well and strong."

He presented to the meeting of the General Council, at Rochester, N. Y., the subject of foreign missions; preached in Philadelphia for Dr. Mann, better, according to that pastor, than he did "twenty years before." In May, 1872, we find him at Frostburg with Mrs. Steger, a daughter; in June, at Bakersville with

Henry Schlag; then in Philadelphia at the meeting of the Ministerium. In that autumn, he is chosen chaplain of Mt. Airy Seminary; assists in laying a corner-stone, and a dedication service, February, 1873. While engaged in writing a history of the Guntur mission, his restless, busy, useful life came to an end, November 7, 1873, in the eighty-first year of his age.

His will, witnessed by Henry and Henry B. Schlag, Bakersville, July 24, 1872, gave $6,000 to his children and grandchildren; any of these latter, however, who used either liquor or tobacco to be shut out of their share. He gave also $1,000 each to the Somerset church, the Mt. Airy Seminary, and the Ministerium for mission work in India; and $500 to the Passavant Orphans' Home, at Zelienople, Pa.

His body was brought to Friedens, near Somerset, and laid by that of his wife, who died January 3, 1839. The work he did forms an enduring monument. Those who view his stone read on it the words, RESURGAM [I shall rise again], and are able to explain his life in part by the faith he had in what lies beyond.

Rev. Henry Welty Kuhns, D.D.

CONTRIBUTED BY HIS SON, REV. LUTHER M. KUHNS, EDITOR "LUTHER LEAGUE REVIEW," OMAHA, NEBR.

The purpose of this paper is to tell of the preparation, planting and beginning of the Nebraska Synod. The source and authority for this brief history are the Minutes of the Pittsburgh and Alleghany Synods, the protocol of the Nebraska Synod, and original records and memoranda.

The Scriptural law of increase—growth from small beginnings—is illustrated in the development of the Lutheran Church in Nebraska. On Tuesday evening, January 14, 1845, a convention was opened in the First English Lutheran Church in Pittsburgh, Pa., which resulted in the organization of the Pittsburgh Synod. The exercises of the convention were opened with a sermon by Rev. Dr. William A. Passavant, *pastor loci*, from the text Luke 10: 11, "Notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you." The occasion for this convention was "for the purpose of friendly consultation as to the best means to be pursued to supply the spiritual desti-

tution in the western counties of the State." It was the missionary spirit. At the second convention of this Synod, at Shippenville, in June, 1845, the office of Synodical Missionary was created. The problem of financial support for this office was solved at a special meeting of laymen, who pledged "their respective churches" for the "support of the missionary appointed at the present session of the Evangelical Lutheran Synod of Pittsburgh." The amount pledged was $203. At this same convention, by resolution, the Pittsburgh Synod met, June 7, as a Home Missionary Society. On May 28, 1846, at Greensburg, Pa.,

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through the influence of Revs. Henry Zeigler and W. A. Passavant, the Pittsburgh Synod adopted its "Missionary Constitution," which in its essential features is still in force; and between 1845 and 1867, mission support was given to no less than 123 congregations. Members of the Pittsburgh Synod had been asked to undertake mission work in Nebraska, but that Synod at that time was conducting all the mission work it could assume and successfully support. The suggestion was made by members of the Pittsburgh Synod, probably Revs. Bassler and Passavant, that the Alleghany Synod be invited to undertake missionary work in the territory of Nebraska.

The credit for inaugurating the Lutheran mission work in Nebraska belongs, therefore, to the Alleghany Synod. The first recorded action regarding mission work in Nebraska was that of the Alleghany Synod, at Johnstown, Cambria County, Pa., in October, 1857. It is as follows:

"*Resolved*, That the Alleghany Synod establish a mission in Omaha City, Nebraska Territory.

"*Resolved*, That a committee of one be appointed to carry this into effect as soon as possible.

"*Resolved*, That the missionary be appointed by all the officers of this society, and the appropriation not to exceed $500."

This was in the First English Lutheran Church of Johnstown, of which Rev. P. Sahm was pastor. He was the committee of one to put into operation the action of Synod.

In September, 1858, Rev. H. W. Kuhns informed Rev. Gottlieb Bassler, president of the Pittsburgh Synod, that he had been requested to take charge of the Omaha Mission, and desired his assent to this call from the Alleghany Synod. This was readily granted. Drs. S. S. Schmucker and G. W. Schaeffer, of the Theological Seminary at Gettysburg, had brought this mission to Dr. Kuhns' attention and laid it on his heart.

A year had passed; and at the meeting of the Alleghany Synod, at Bedford, Pa., in October, 1858, President Sahm, in his report to Synod, states: "The Omaha Mission has, during the year, been unsupplied, but there are now encouraging prospects of obtaining a competent man for this interesting field. I had, within the last few months, a correspondence with Rev. H. W. Kuhns, who will agree to labor as missionary at Omaha, if Synod will pay him $500 in addition to what can be raised on the field for his support." On October 15, 1858, Rev. H. W. Kuhns was called by the Alleghany Synod as its "missionary at Omaha and adjacent parts, at a salary of $500," in addition to what he might collect on the field. At the expiration of two years in the mission field, the missionary was $500 in debt. The officers of the Alleghany Synod at this time were: President, Rev. Charles Whitmer, Somerset; secretary, Rev. A. H. Aughey, Williamsburg; and treasurer, Rev. P. Sheeder, Berlin. It is worthy of note that among the members, and licensed at this meeting of Synod, were two men who also later were to find their life's work

in Nebraska, Rev. J. F. Kuhlman and Rev. J. G. Groenmiller.

Yielding to the demand of the First Consul, Napoleon, that America should buy the whole vast territory of Louisiana, Jefferson's purchase doubled the area of the United States. In 1853, Senator Douglas introduced his Kansas-Nebraska bill in the Senate, organizing the territories of Kansas and Nebraska out of the Louisiana purchase. From 1854 to 1861, Nebraska embraced all that region of country north of latitude 40 degrees north, or from the Kansas line to Canada, and from the Missouri River on the east to the Rocky Mountains on the west. In other words, from 1854 to 1861, Nebraska included all of North and South Dakota east of the Missouri River and north to Canada, all of Colorado north of latitude 40 degrees north, and west to the mountains, and the States of Montana and Wyoming; and a portion of Wyoming was included in Nebraska until 1863.

To this enormous territory, Rev. Henry Welty Kuhns was commissioned as the first Lutheran missionary on October 15, 1858, by the Alleghany Synod, at Bedford, Pa. A glance at a map of those days will show the sweeping character of that commission, whose faithful performance has made possible a wonderful chapter in home missions with the years of history back of it, full of toil and discouraging hardship, of adventures and providential progress, to teach our generation profitable lessons from the womb of experience. Speaking of this commissioning of Dr. Kuhns as the representative of the Evangelical Lutheran Church to Nebraska and adjacent parts, Dr. Groenmiller says, "That mission field had for its western boundary the Pacific coast."

Dr. Kuhns left the parental home on November 2, 1858. After seventeen days of continuous, tedious and fatiguing travel, he "arrived in Omaha City at 10 A.M., Friday, November 19, 1858." On Saturday, November 20, he "went about looking up" his people. Sunday, November 21, he attended the Congregational Church in the morning, the Presbyterian Church in the afternoon, and the Methodist Church at night. November 25, he preached in Council Bluffs, Iowa. November 28, he attended the Methodist Church in the morning and the Episcopal Church at night. On the afternoon of "this day," says Dr. Kuhns, "I preached my first sermon in Omaha, from the text selected by

my parents, Matthew 4:17, 'From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand,' in the Methodist Church, at 3 o'clock. My feelings are better imagined than described—my first sermon in my first charge. A reasonable audience, considering the inclement weather . . . Returned thanks to God in my study for His merciful presence and blessing." This same sermon, by request, he preached in 1887, before the General Synod in Omaha, in Emmanuel (now Kountze Memorial) Lutheran Church. Omaha had, at the time this church was organized, between 150 and 200 people. Sunday, December 5, 1858, he preached in the morning for Rev. Reuben Gaylord, in the Congregational Church. At 3 P.M., he "preached in the Methodist Church," to his own people. After the sermon, he organized the congregation known as Emmanuel Evangelical Lutheran Church, with nine members, who surrounded "the altar" and received the right hand of fellowship. These members were: Augustus Kountze, Miss Clementine Kountze, Mrs. Adeline Ruth, Daniel Redman, Mrs. Jane Redman, Uriah Bruner, Dr. and Mrs. Augustus Roeder, and Miss Katherine Probst. The officers unanimously elected were: Brothers Daniel Redman and Uriah Bruner, elders, and Brothers Augustus Kountze and Dr. Augustus Roeder, deacons. At this time, Mr. Frederick Schneider and his wife, Mrs. Lide Schneider, were confirmed. Mr. and Mrs. Fred Drexel were to have been received at this time, but they lived in the country (now South Omaha), and owing to the weather and the condition of the roads, they were not present and were not received until the following Sunday, December 12. These were the charter members of Emmanuel Evangelical Lutheran Church, to-day known as Kountze Memorial Evangelical Lutheran Church, Omaha.

On horseback, radiating from Omaha as a center, Dr. Kuhns rode over the greater part of this territory assigned him, caring for twenty-five places where he had organized congregations, or established preaching stations. Again and again Dr. Kuhns said: "There was not a State between the Missouri River and the Rocky Mountains I have not visited and in which I have not preached the gospel as a Lutheran minister." Of this work, his old colleague, Rev. J. F. Kuhlman, says: "It is certain, however, that in the course of the first few years, Brother Kuhns

had visited almost every town and settlement as far west as civilization had extended." The towns where missions or preaching stations were started were strung along the Missouri River and its tributaries. There was Falls City to the south, Ponca to the north. On the Elkhorn were Fontenelle and West Point. The Platte had Fremont, Grand Island and North Platte, and west of these places were Cheyenne and Laramie. Beyond and between these places was one vast prairie. Dr. Kuhns' mission work took him to Yankton, S. D., where he preached in 1858. His mission work carried him to Fort Benton, on the upper Missouri River, in the present State of Montana. On one of these trips, which was made by boat, gambling and dancing were carried on without limit. A little girl who had been a favorite on board the boat, took sick and died suddenly. Dr. Kuhns preached the funeral sermon, which made such an impression that he was solicited to take up his permanent residence and ministry in Virginia City, with the promise of a substantial salary. He declined the invitation, preferring to serve the commission of the Alleghany Synod. He did mission work as far west as Laramie, Wyo. On the floor of the Nebraska Synod, at its convention in Denver, in 1890, in response to the mayor's address of welcome, he facetiously said to the mayor that he "had been in Denver when the city was only a squalid collection of cabins, and Cherry Creek usurped the town site of Denver." On the completion of the Union Pacific Railroad, on behalf of the mission work of the Alleghany Synod and at the solicitation of a number of Lutheran laymen, he made a trip to California, where he found quite a number of scattered Lutherans. Three or four trips were made by him into Kansas on mission work. He visited Leavenworth and Baxter Springs, and he experienced a narrow escape at Lawrence, Kansas, from Quantrill's guerrillas, who sacked that town, August 20, 1863. He rode out of Lawrence just as Quantrill was entering it. One of these trips was made in May, 1865, to attend a conference of Lutheran ministers at Monrovia, Kan. During this conference, on Sunday evening, May 28, he preached the dedicatory sermon of the Lutheran Church at Monrovia.

The first Lutheran church organized in Nebraska was "Emmanuel Evangelical Lutheran Church, Omaha," now known

as Kountze Memorial Evangelical Lutheran Church, and was self-sustaining in 1864, six years after its organization. In 1860, two lots on Douglas Street were purchased, and on this site a brick church was erected. It was dedicated February 16, 1862. On this location and adjoining the church, in 1861 a brick parsonage was built. Very soon after the completion of the church and parsonage in Omaha, which was growing rapidly, the congregation demanded all his time. When he resigned this congregation, it had a membership of 250.

Dr. Kuhns first visited and preached in Dakota City in November, 1858. This first Lutheran sermon in Dakota City was preached in the front room of the hotel. He visited Dakota City as often as possible until Rev. Samuel Aughey took charge, in November, 1864. Dr. Kuhns preached in stores, warehouses, land offices and private houses. He organized the Dakota City Church on July 22, 1860, by adopting the Augsburg Confession and the discipline recommended by the General Synod. The charter members were: John B. Zeigler, Caroline Zeigler, Charles F. Eckhardt, Elizabeth Eckhardt (now Mrs. Augustus Haase), Conrad Armbrecht, Melosine Armbrecht, and Augustus Haase. The present church at Dakota City, the oldest remaining church in Nebraska in actual use, was completed in August, 1861, and was the first Lutheran church built and used by Dr. Kuhns. The contractor was Mr. Augustus Haase, who is still living (July, 1917), is an officer of the church, and for all these years has ever continued a faithful member of the congregation. The first church building dedicated was Emmanuel (now Kountze Memorial) Lutheran, Omaha. The second dedicated was the Dakota City Church, May 11, 1862, the text of the dedicatory sermon being 2d Chronicles 6: 10, "The Lord therefore hath performed his word that he hath spoken; for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel." Of this church, Rev. Samuel Aughey, Ph.D., LL.D., became pastor in November, 1864.

The first German church organized was at Fontenelle. Fontenelle at this time was a place of some importance. It was the county seat of Dodge County from 1855 to 1860. It had a regular mail line from Omaha, and mail arrived two or three times

a week. It had entered the lists for the prize of the territorial Capitol. The Congregational Church conducted a flourishing school here for some years. To-day, Fontenelle is only a small village. This is but a type of the vicissitudes of early Western settlements. Dr. Kuhns met Hon. Henry Sprick, of Fontenelle, in the store of Mr. James G. Megeath, Omaha. In Mr. Sprick's ox-wagon he returned with him to Fontenelle, and in Mr. Sprick's log house, with the assistance of Dr. Augustus Roeder, of Emmanuel (Kountze Memorial) Lutheran Church, Omaha, who translated the constitution for the congregation into German, he organized this First German Lutheran Church, which is now connected with the German Nebraska Synod. Remains of the old log house were standing a few years ago in the little village. A splendid brick church, a fine parochial school building, and an excellent parsonage, tell the story of progress.

After Dr. Kuhns had labored alone for five years and nine months, Rev. J. F. Kuhlman came to Nebraska, in October, 1864, and took up the work at Fontenelle. In November, 1864, Rev. Samuel Aughey, Ph.D., LL.D., came to Nebraska and took charge of the Dakota City Mission, and served here and at Ponca very acceptably until in 1871, when, Dr. Kuhns declining the honor of the chair of natural science in the Nebraska State University at Lincoln, to which he had been elected, Dr. Aughey was elected and accepted the professorship, where he continued to teach with credit and honor to himself and his Church, for a number of years. November 9, 1867, the year Nebraska became a State, Rev. J. G. Groenmiller, D.D., came to Nebraska, and with him the pioneer period of the Lutheran Church in Nebraska is concluded.

Mathematics has its principle and formula of coincidences. "That God rules in the affairs of men," says Bancroft, "is as certain as any truth in physical science." How significant that from that great Missionary Synod and from Greensburg, Pa., where the Pittsburgh Synod adopted its missionary constitution, there should come Nebraska's first Lutheran missionary. For Henry Welty Kuhns was a member of Zion Evangelical Lutheran Church, Greensburg, Pa., of which Rev. J. A. Yount, D.D., was for years pastor and a member also of this Pittsburgh Synodical Missionary Society. Sunday evening, May 30, 1858,

Rev. Kuhns was licensed by Pittsburgh Synod, Rev. Gottlieb Bassler, president, at Leechburgh, Pa. For five months after organizing the church in Omaha, he was a member of that Synod. March 10, 1859, he wrote Rev. Bassler, president of the Pittsburgh Synod, "that God's blessing was manifestly resting on his labors in Omaha." At this time he asked for and received an honorable dismissal from the Pittsburgh Synod to the Alleghany Synod, in whose service he was laboring as missionary. At Hollidaysburg, on Monday evening, October 17, 1859, he was ordained by the Alleghany Synod, Rev. C. Witmer, president. Equally significant is it, that from the First English Lutheran Church at Johnstown, Pa., where the Alleghany Synod decided to start mission work in Nebraska, and whose pastor, Rev. P. Sahm, was the president of that Synod, came Charlotta J. Hay, the devoted, self-sacrificing and faithful wife of Nebraska's first Lutheran missionary.

It is another interesting fact that it was the laymen who, in Pittsburgh in 1845, solved Pittsburgh Synod's mission problem by financing it. It was also the lay members of this committee of the Alleghany Synod—Messrs. J. Hill, G. W. Patton and S. W. Rhodes, who in 1859, at Hollidaysburg, had the courage to recommend that the Alleghany Synod comply with the request of Rev. Kuhns "to raise $1,000 to aid in the erection of a church in Omaha." This resolution was supported by Mr. Settlemeyer and Rev. J. F. Kuhlman. At this time, this retrospect is worthy of note and is especially gratifying to us of the Lutheran Church.

Dr. Kuhns retired from the pastorate of Emmanuel (now Kountze Memorial) Lutheran Church, Omaha, in 1871. Among the results of his missionary efforts in the West was the deeding to him of eighty-seven lots in widely separated localities, in trust for the Lutheran Church, "all of which," he states, "with the exception of five," were in use in 1890 by English, German or Scandinavian Lutheran Churches. This property is estimated to be worth to day thousands of dollars. This was before the day of Church Boards in our denomination; and Rev. A. W. Lilly, D.D., president of the Board of Church Extension, recognized it as laying the foundation for the present Church Extension work. From 1883 to 1887, Dr. Kuhns was a member of the Board of Home Missions of the General Synod, through whose

instrumentality many churches have been established in the West since pioneer days. In 1887, he was a member of the General Synod which gave a constitution to the Board of Education of the General Synod. In 1893, he was made a member of the Board of Education of the General Synod. He participated in the organization and opening of the Western Theological Seminary, at Atchison, Kan.; and took a deep interest in Midland College. He secured the first donation of money for the Seminary; strange to relate, too, it came from a woman who was a member of a church connected with the Alleghany Synod. In this connection, it may be of interest to state that he was largely instrumental—indeed, Judge Savage says: "The first efforts for the establishment" of the State Deaf Mute Institute "were those of Rev. H. W. Kuhns, then a member of the Omaha School Board, to whom the parents of Kate Callahan, a little deaf mute of the city, made application to have her educated at the expense of the State." For five years he was secretary of the directory of this institution, and in 1871, as secretary of the directory, he secured an appropriation of $32,000 from the Nebraska State Legislature for this institution. This money he carried on his person in the days of the buccaneers, and at considerable risk to himself, in a stage-coach, from Lincoln to Omaha, and paid it over to Senator Joseph H. Millard, treasurer, at the Omaha National Bank.

In 1872, Dr. Kuhns removed to Newberry, S. C.; in 1878, he became pastor in Westminster, Md.; and in 1887 he returned to Omaha, where he died, September 19, 1899.

This was the ecclesiastical preparation from which the Nebraska Synod, German Nebraska Synod and Rocky Mountain Synod have grown.

By 1870, the Alleghany Synod had turned over its mission work to the Board of Home Missions of the General Synod. At Bedford, Pa., in September, 1869, the very place where the Alleghany Synod eleven years before had commissioned its first missionary to Nebraska, it formally transferred its missions and its funds to the Board of Home Missions of the General Synod, though it exercised an oversight of the work until 1870. This terminated a most successful campaign of missions.

Rev. J. Frederick Kuhlman

SKETCH PREPARED BY HIMSELF, PONCA CITY, NEBR., MAY, 1917

I was born, November 10, 1829, at Neuenkirchen, Grand Duchy Oldenburg, Germany. My parents were peasants, living in the same leased house, and cultivating the same land that had been occupied and tilled by my great-grandfather. Here I attended school from my sixth year—1835—until the spring of 1837, when my parents emigrated to America.

After a voyage of eight weeks, we landed at Baltimore about July 6. A teamster secured, and goods loaded on a wagon, we

REV. J. FREDERICK KUHLMAN

started to Somerset County, Pa., by way of Gettysburg, Chambersburg and Bedford. A number of my uncles had preceded us to this country several years earlier, and lived then near Meyer's Mill (now Meyersdale). With the exception of my younger brother, the entire family walked from Baltimore to near Berlin, Pa., where our friends met us. In the fall of that year I started to school at Meyer's Mill, a subscription school, the common school system not having been adopted in that part of the country at that time.

In this neighborhood my parents remained for ten years, eight years in the same place near Meyer's Mill. They attended the

Lutheran Church at Pine Hill until St. Paul's, or Fritz Church, was built. Here I attended catechetical instruction in the fall and winter of 1846 and 1847, being confirmed May 15, 1847, by Rev. Charles Young, pastor. (People persisted in calling and writing our name *Coleman,* so my confirmation certificate has the name of Frederick Coleman.) It was in the winter of 1845, at Wellersburg, where I was apprenticed to a carpenter, under the preaching of C. Lepley, then pastor at Frostburg, Md., that I was awakened to a sense of my sins, and sought and found the sinner's Friend. My parents were conscientious, devout, and deeply pious Christians, whose library of religious books consisted of the Bible, Arndt's True Christianity, and the German Hymn Book. There was family worship morning and evening, no matter what work was pressing or who was present.

I must omit any account of the strenuous efforts made to gain an education, and simply state that I began studying with a view to entering the ministry, in the spring of 1852, and was licensed to preach by Alleghany Synod at its meeting at Bedford, Pa., October, 1858.

By direction of Synod, I took charge of what was then called the Jefferson Mission, now Summerhill charge, composed of four congregations—Wilmore, Summerhill, Dunmeyer and Scalp Level. The salary was $250, besides $50 from Synod. We, however, declared ourselves self-sustaining at first meeting of Synod, and the support was proportionately increased by the congregation.

My labors were not confined to the four congregations, but extended to Lilly east; north of Summerhill, to Jackson, where a congregation was formed and a church built; and south of Scalp Level, in the neighborhood of where St. Thomas' now is, besides other points, usually preaching three times on a Sunday.

At meeting of Synod at Berlin, 1860, I was ordained. In 1862, the Mission Committee asked me to go as a missionary to Nebraska. Though inclined to go, on account of the war, I had to decline. In 1864, I was again asked to go. Circumstances having changed, I was able to accept the call, but desired to visit the field before removing my family there. No objection was made to my request, but I must bear my own expenses, to get the money for which, I sold my horse, and so went to

Nebraska. I reached Omaha in June, and preached in Kuhn's church on Sunday following, and started to Fremont on Monday evening by stage, to go to Fontenelle. From Fremont to Fontenelle, nine miles, I footed it, carrying my satchel. By wading the Elkhorn River, I reached my destination, and stopped with Henry Sprick, who afterward became well known in both Church and State.

There were two German settlements, one near Fontenelle, and the other eight or nine miles farther up the Elkhorn, the two numbering about twenty-four families. In company with Mr. Sprick, I visited every family, Mr. Sprick taking subscriptions for pastor's support, amounting to $330. July 4, I rode on pony to West Point, and found the town deserted. J. D. Neiligh, the proprietor, having departed with his family, there remained nothing of West Point but his empty shack and the unsheltered engine of a sawmill. Returning to Omaha, Rev. Kuhns took me to Dakota City, and from there to Ponca. At these places were small organizations. Dakota City had a good church building which is still standing, answering its purpose.

This trip, in open buggy, with such a companion as Brother Kuhns, who had passed over the same road many times, twenty-five miles of which lay through the Indian Reservation, was to me intensely interesting.

On my return home from this trip west, I had no expectation that I could go as missionary to Nebraska. Because of expenses connected with such an undertaking, and war-time "high cost of living," the amount of support from Synod and what would be received on the field would be insufficient for a living. But at the meeting of Alleghany Synod, in September, 1864, at Indiana, Pa., an increase in contributions, increased appropriations, and Rev. S. Aughey and myself were appointed as missionaries to the field I had visited—he to Dakota City, and I to Fontenelle, Tekama, West Point, Columbus, and adjacent parts.

Myself and family left Wilmore, Pa., September 24, 1864. Went by river from Pittsburgh, via St. Louis, to Hannibal, Mo.; thence, via Hannibal & St. Joe Railroad, to St. Joe, where we embarked on the Missouri River for Omaha, not reaching our destination until the last of October. After the serious illness of the young woman who came with us as household help, and

a little later the sickness and death of our little boy—the expense of medical aid from Omaha being nearly $50 a trip—I entered upon the work to which so great a part of my life has been devoted. Of this I cannot speak in detail, but shall attempt a brief summary of results.

Rev. H. W. Kuhns entered the territory late in 1858, organized and built a church in Omaha, built a church at Dakota City, organized congregations at Ponca and Fontenelle. After 1864, he confined his labors chiefly to Omaha, and left the field early in the '70s. I entered the field in 1864, perfected the organization at Fontenelle, and built the first church there. Organized on Logan Creek, at Tekama, Salem Church in Dakota County, at West Point, two congregations in York County, organized at Red Cloud. Perfected the organization at North Platte, did pioneer work at Columbus and other points, where afterward congregations came into existence.

Rev. S. Aughey came to Dakota City, December, 1864, and continued his work till 1870, when I succeeded him in that field, then self-sustaining.

Rev. Eli Huber came to Nebraska City in 1866, formed congregations at that and two other points, and built the church at Nebraska City, remaining until the field became self-sustaining.

Rev. W. I. Cutter was sent by Alleghany Synod to Plattsmouth, Nebr., in 1866 or 1867, but left before anything permanent was accomplished. He was transferred to the Kansas Synod in 1869.

Rev. J. G. Groenmiller entered the field in 1867, as stated in another place. The five missionaries sent out by Synod who continued long enough on the field are properly called the Lutheran pioneers of Nebraska.

In 1869, the Alleghany Synod turned its missions over to the General Synod. The support from the Synod during some years past had been insignificant, and after the transfer to General Synod, we had no outside aid for a number of years. Under such conditions, a vast field to be occupied, other denominations sending in money and men, the country settling up at an astonishing rate, we, left to our own resources, and dependent upon our own efforts, organized the Lutheran Synod of Nebraska, in September, 1871, at Omaha. There were seven

of us, one not active in the ministry, Rev. Kuhns, having resigned at Omaha sometime before, declined to take part. I became the first president, but failed to get the members together until 1874. Five of us met at the second meeting, at Fontenelle; from that time on, Synod has met regularly and increased in membership, so that in 1890, at its meeting at Denver, Colo., where the Germans separated and formed the German Synod, there were eighty-one ministers connected with it, and over 4,000 communicants were reported.

At present the German Synod reports eighty-two ministers, a membership of 9,443, has a seminary at Lincoln, Nebr., and takes part in the support of Tabitha Home at that place. The English reports forty-nine ministers, 7,202 members, supports the Home and Midland College at Atchison, Kan.

Nebraska has over 56,000 Lutherans, more than 17,000 of which are connected with the English and German Nebraska Synods.

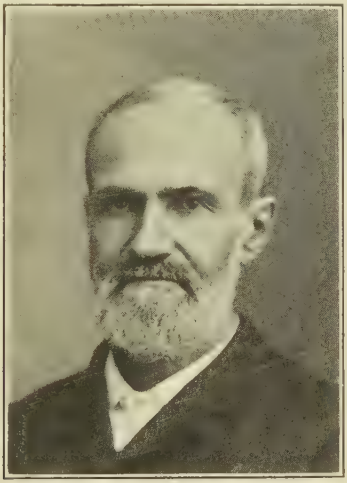
Rev. Samuel Aughey, Ph.D., LL.D.

SKETCH PREPARED BY MRS. AUGHEY AND HER DAUGHTER, MRS. ELTON AUGHEY-FULMER, OF PULLMAN, WASH.

Samuel Aughey. Born February 8, 1831, in Milford Township, Juniata County, Pa. Died in Spokane, Wash., February 3, 1912.

His parents, Samuel and Elizabeth, were natives of Pennsylvania. His great-grandfather emigrated from Germany in 1752, to which country the family had been driven from France by religious persecution. They were, therefore, of French Huguenot extraction. Samuel Aughey, Sr., was a farmer by occupation, and young Samuel was engaged on his father's farm until his twentieth year, when he entered the freshman class at Pennsylvania College. Previous to that, he attended the common school in winter, attended Tuscarora Academy six months, and also taught school in his native district. During his youth he was known as a constant reader of all the books which he could borrow. Before he was aware of the existence of the science of geology, he made large collections of fossils and Indian antiquities from his native valley. Every hour of release which he could obtain from the labors of the farm, he devoted to reading

and laborious study. He was graduated from Pennsylvania College in 1856. During the remainder of 1856, and until the fall of 1857, he was engaged in teaching in the old Greensburg Academy, continuing at the same time a course of scientific and theological study which he had undertaken. In the autumn of 1857, he entered the Theological Seminary at Gettysburg, Pa. Licensed in 1858. Elected pastor of the Lutheran Church at Lionville, Chester County, Pa., where he remained four years.



REV. SAMUEL AUGHEY, PH.D., LL.D.

During this time he continued his scientific studies and also lectured on geology and related sciences. He at this time became prominent in the abolition movement, and publicly and privately denounced human slavery, and wrote and lectured against the pro-slavery sentiment of the times. His pamphlet on "The Renovation of Politics" produced a division in his church, which finally led to his resignation. After this, he was located at Blairsville, Pa., 1862-3; and at Duncannon, Pa., 1863-4. In the winter of 1864, he removed to Dakota City, Nebr., as pastor of the Lutheran Church. While here he also organized a congregation and built the church at Ponca, twenty miles distant. A serious failure in health necessitated cessation of pulpit work. Outdoor life seemed imperative. He engaged in scientific work,

making geological surveys in Nebraska, and in Wyoming and Dakota Territories, also making geological, mineralogical, botanical and conchological collections for the Smithsonian Institute and for other scientific institutions. He became connected with the State University in 1871, where he taught until he was appointed territorial geologist of Wyoming, in 1883. In the midst of profoundly interesting scientific labors, his work here was interrupted, in the fall of 1886, by the contraction of nearly fatal lead poisoning. This necessitated his being taken to Hot Springs, Ark. As it was found necessary for him to be near the baths for years, his work in Wyoming was regretfully relinquished. Scientific writings and investigations occupied him in Arkansas, and later, teaching in Alabama, until 1900. That he and Mrs. Aughey might be nearer their daughter and grandchildren, residing in Pullman, Wash., he then removed to that State, locating in Spokane. From this time until his death, his field of activity lay from the northern boundary of British Columbia to California, and from Wyoming to the Pacific Ocean.

But to his dying day he never forgot that he was an ordained minister. Enthusiastic as he was in scientific research, he was more enthusiastic still in the work of the gospel ministry. While located in Lincoln, Nebr., he organized the Lutheran Church in Waverly, and preached every other Sabbath until the congregation was able to call a permanent pastor. In Spokane, he preached for a little group of Lutherans in Hartline. Only the removal of several of the strongest families prevented a permanent organization here. Throughout his long scientific career he was frequently called upon to fill the pulpit. This was the work dearest to his heart. He was a personal worker in the kingdom of God, in the very best sense of that much-abused expression. Bibles and Testaments were carried with him on all his scientific explorations, and hundreds of volumes were left scattered in humble homes and in miners' cabins far removed from town or railroad. He knew how to provoke unto love and good works; indeed, to come into personal touch with his great heart and imperial intellect was to feel the impulse to a better life. His life and words were inspirational. Large numbers of men and women who have distinguished themselves in science and letters, and who have turned to the better way, look back to

Professor Aughey's personal influence as the deciding factor in their lives. "In the person of this distinguished man we have presented a spectacle as interesting as it is unusual, namely, that of a man of recognized standing as a scientist who was also a theologian. He could read God's handwriting on the rocks as easily as he could read his Hebrew Bible or Greek Testament, and he recognized no discordance between them."

Dr. Aughey was the first man in the United States to determine the exact foods of birds. The data collected by him is used to-day as authority, and constitutes the foundation upon which has been built all later investigations with their far-reaching results.

In 1876, he delivered the Nebraska address at the United States Centennial, Philadelphia. Member of the U. S. Entomological Commission, 1877. U. S. Artesian Well Commissioner, 1881. Member of American Association for Advancement of Science; Buffalo Academy of Science; St. Louis Academy of Science; President of Nebraska Academy of Science; Secretary of Nebraska Historical Society, etc. Ph.D., University of Ohio, 1874; Wittenburg College, 1875; Alma Mater, 1876. LL.D., Wittenberg College, 1878. Married October 14, 1858, to Elizabeth C. Welty, of Hannastown, Westmoreland County, Pa. One child is living, Helen Barbara (now Mrs. Elton Fulmer). Lost two children, one daughter, Annie A., died at the age of four years, and a son, Welty, who died at the age of five months.

Publications. All data concerning publications has been lost, together with a valuable library. The following early publications are mentioned in a brief sketch of his life in 1882:

Renovation of Politics, 1861. Geology of Nebraska, address, 1872. Superficial Deposits of Nebraska, 1874. Catalogue of the Flora of Nebraska, 1875. Catalogue of the Land and Fresh Water Shells of Nebraska, 1876. Material Resources of Nebraska, 1877. Food of the Birds of Nebraska, and Faunal List, 1878. History of Nebraska, 1878. Physical Geography and Geology of Nebraska, p. 326, 1880. The Ideas and the Men That Created the University of Nebraska, 1881. Geological Report on Shoshone and Beaver Oil Regions of Wyoming, 1880. Geological Report on All the Wyoming Oil Basins, 1881. Report of the U. S. Artesian Well Commission (Aughey and White), 1882.

Genesis of the Rocky Mountains, 1882. Lutheran Population in Nebraska, Lutheran Quarterly VIII, 382. Many other magazine and other scientific papers.

Rev. J. G. Groenmiller

SKETCH PREPARED BY REV. J. F. KUHLMAN

Rev. John George Groenmiller was born February 28, 1826, at Ehingen, Bavaria, Germany, where he received the common school education and catechetical instruction, and at the age of fourteen was confirmed in the Evangelical Lutheran Church. In 1843, he came with his parents to the United States, locating in western Maryland, near where the town of Accident now is.

Here he spent his early years, helping to clear out a little farm, and working at the cooper trade. In 1850, he was married to Christine Schwalb, who was his faithful helper and companion for more than fifty years, and passed away nearly two years before the summons came to him.

In 1852, encouraged by his pastor and the conviction that the Lord had called him to work in His vineyard, he made arrangements with Rev. M. F. Pfahler, pastor at Salisbury, to study under his direction. Removing to that place, he continued his studies until 1858. At the meeting of Alleghany Synod at Bedford, Pa., October, 1858, he, with five others, including the writer, was licensed to preach.

His first charge was in Snyder County, Pa., then in Clearfield County, then at Punxsutawney, in Jefferson County. From this place he removed to Buffalo Mills in Bedford County, where he remained until 1867, when he came west.

While at Buffalo Mills he was called into the U. S. Army, 1864, and served in the 70th Regiment, Pennsylvania Volunteers, to the close of the Civil War, being honorably discharged in July, 1865.

The beginning of his pioneer missionary work was in the autumn of 1867, when the Mission Committee of Alleghany Synod appointed him as missionary to a field in Atchison County, Mo., which had been canvassed by the writer and Rev. Kuhns sometime before. No support was promised. Expenses of moving to

the field, however, were to be paid by Synod. (*Minutes of Synod,* 1868). This promise was never fulfilled.

Thus our brother started on his pioneer and most successful work, without aid from man, relying entirely upon Him in whom he believed. That his faith and work were honored by the Master is evidenced by the numerous congregations that owe their existence to his labors.

The point in Atchison County at which he first located he found unpromising, and in 1868, removed to Rockport, the County seat, succeeded in organizing a congregation and in 1869, built a church. During his work at Rockport he had occasion to cross into Nebraska and visit places in Richardson and Nemaha Counties, later removing to Falls City (Richardson County), from whence in a few years he removed to Hanover, Kans.

Several congregations resulted from his labors at Rockport and Falls City. At Hanover, he found an organized congregation, with a church building. Here as at the other two points just mentioned, he built his own home, and later a schoolhouse, with his own means, and principally with his own labor.

He spent twelve years at Hanover, preaching and pioneering. He succeeded in forming congregations at Greenleaf, Home City, Langham and Stateline, besides visiting other points.

In 1888, feeling that his active life was nearing its close, he returned to Rockport, Mo., where again he built himself a home, expecting to spend his remaining years there; but again finding a destitute German community, he organized a congregation and built a church. Securing a pastor, who has been sustained by the people from the beginning, he left Rockport, and removed to Accident, Md. Remaining there but a short time, he returned to Hanover, Kans., where he died June 10, 1912, in the eighty-seventh year of his age.

Rev. Groenmiller was one of the charter members of the Nebraska Synod at its organization at Omaha, in September, 1871. Though his labors had been largely among the Germans, he remained with the English part of Synod when the Germans withdrew and formed the German Nebraska Synod.

Pastors of the German Synod now serve the congregations gathered by him.

Rev. Eli Huber, D.D.

CONTRIBUTED BY REV. CHARLES H. HUBER, LITT.D.,
HEADMASTER, GETTYSBURG ACADEMY

Rev. Eli Huber, D.D., was born in Pine Grove, Schuylkill County, Pa., on January 14, 1834. He was graduated from Pennsylvania College in the Class of '55, and received his theological training in the Gettysburg Seminary. He founded the church at Schuylkill Haven and later served the pastorates at Danville and Hummelstown. In 1866, he was asked by the Alleghany Synod to go to Nebraska as their missionary, for in those days each Synod did its own frontier home mission work. He founded the church in Nebraska City and preached over a wide circuit in the prairie homes and schoolhouses. In 1869, after starting this work, the district Synod work was merged into the general board of Home Missions and he was left without any eastern support. [The Missionary Committee of the Alleghany Synod in its Report of 1869, states: "Your committee is much gratified at the success of this mission and its missionary."—Ed.] But he was already fairly started and being a resourceful man he supplemented his small salary by teaching school, and then was elected superintendent of schools of Nebraska City. From that time on he was able to maintain himself in comfort and his church speedily grew in ability to care for him and his family. After ten years' work in the Nebraska field he was called to the Messiah Church of Philadelphia, where he labored for sixteen years. When the Strong Professorship of English Bible was founded in 1892, my father was the first incumbent and held the position twelve years, until his voluntary retirement in 1905. My father died on May 12, 1911, in Gettysburg, Pa.

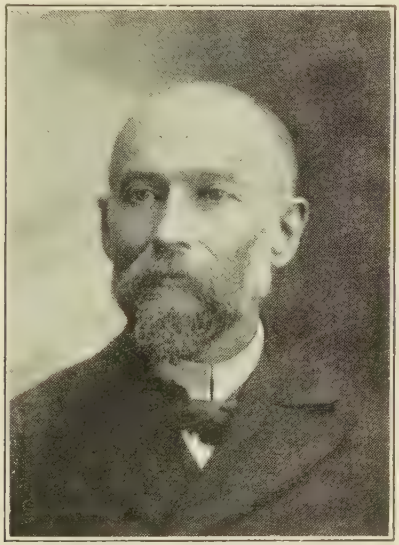
During his many years of service to the church, he served for many years as a member of the Board of Publication, and as director of the Gettysburg Theological Seminary. He was also president of the East Pennsylvania Synod for three years.

The Office of Missionary Superintendent

At the first meeting of the Synod the following resolution was passed:

"*Resolved,* That the executive committee of Synod, viz., the president, secretary and treasurer be authorized to engage the services of a 'missionary' until the next regular meeting of Synod, if a suitable person can be found to visit the vacant congregations in our bounds and that we will stand obligated for his support during that time, provided, however, that all collections raised among the vacant congregations shall be considered a part of his salary."

Apparently no person was found for this office for half a century. And the splendid missionary work of this Synod was



REV. B. B. COLLINS

carried on for forty years by a Missionary Committee of the Synod, the funds secured by the Missionary Society. Beginning with the first meeting of 1842, when $100 was voted to the English Lutheran Church of Pittsburgh, Synod voted in 1843 to raise $500. Numerous charges were helped from this time onward. On our territory, such as Karthaus, Brookville, Wills Creek, Cherry Tree, Jefferson, Glasgow, Germany, Cassville, Forest County, etc.; and in Nebraska many congregations received gifts until 1870, when the work in the West was assumed by the General Synod and gradually most of our mission funds

was sent to these Boards. At the meeting of Synod in Berlin in 1890, the president appointed a committee, consisting of Revs. E. D. Weigle, H. M. Oberholtzer, J. F. Hartman, and Messrs. H. J. Aukerman, Charles Geesey, Esq., D. S. Brumbaugh, Esq., and D. K. Ramey, to secure a "traveling missionary secretary" to assume the care of the missions on its territory, with funds to be raised in addition to our apportionment for the Home Mission Board of the General Synod. This committee organized with the election of Rev. Weigle as president, Mr. H. J. Aukerman, secretary, and D. K. Ramey, treasurer.

The committee extended a unanimous call to the Rev. B. B. Collins, of German Valley, N. J., to become the Synod's first Traveling Secretary. He accepted the call November 5, 1890, and began his labors December 1, 1890, at a salary of $1,000 a year and traveling expenses. Rev. Collins continued in this work until April 1, 1892, when he accepted a call to the Meyersdale pastorate. By action of Synod the office of traveling secretary was discontinued upon the resignation of Rev. Collins. The lack of funds and the inability to secure a suitable man for the work left the Synod without a missionary superintendent for another period of more than twenty years, although it was a matter of discussion and consideration at many of the following sessions of Synod.

This phase of the Synod's activities was again cared for by a Missionary Committee until at a meeting of Synod, October 4, 1913, a committee was appointed to secure a "missionary superintendent" to assist pastors in their work; to visit, counsel, and supply vacant congregations; to visit and, if deemed practicable, organize new congregations; to awaken a missionary spirit and develop systematic beneficence; to co-operate with and encourage all the general agencies of the church represented upon the Synod's territory.

The following were appointed: Revs. M. J. Kline, D.D., H. E. Wieand, Ph.D.; J. H. Zinn, D.D.; W. H. B. Carney; L. P. Young; and Messrs. J. P. Lafferty and Harry Wagner. This committee was unable to secure a man for the work, and Rev. H. E. Wieand, pastor at Bedford, offered to act as temporary superintendent, in connection with his regular pastoral duties, without compensation, expenses only to be supplied. This offer was

accepted and Rev. Wieand served in the capacity of acting Missionary Superintendent from February, 1914, to September 30, 1914, when he presented his resignation.

Rev. L. P. Young, D.D., Elk Lick, Pa., was called to the office October 5, 1914. He accepted the call and began his labors February 1, 1915. The work has been thoroughly organized and is in a prosperous condition. The vacant congregations are being supplied and pastors called. Fewer vacancies, larger benevolent offering, more mission funds spent upon our own field, an

REV. L. P. YOUNG, D.D.
Missionary Superintendent

increased number of ministerial students, and a general awakening of the Church within the bounds of the Synod are some of the results of this movement. Apparently, the office has come to stay. The following are the officers and members of the Advisory Committee at this time, two from each Conference:

President, Rev. H. E. Wieand, Ph.D.; vice-president, Rev. J. F. Seebach; secretary, Rev. W. H. B. Carney; treasurer, Mr. J. P. Lafferty; Rev. M. J. Kline, D.D.; Rev. J. H. Zinn, D.D.; Rev. L. P. Young, D.D.; Prof. J. H. Likens, Mr. R. Given Rose.

CHAPTER X

SYNODICAL ORGANIZATIONS

A. Conferences

The constitution of 1842 provided for the organization of "two or more" conferences within its bounds. A division was made, in 1843, into three districts, the boundaries as follows: No. 1, Pittsburgh, Blairsville, Johnstown and Somerset; No. 2, Rainsburg, Bedford, Hollidaysburg, Williamsburg, Clarion and Bloody Run; No. 3, Shippensville, Luthersburg, Mahoning, Redbank, Indiana. In 1845, five districts were arranged, but changed again in 1846 to three, part of the territory now being occupied by the new Pittsburgh Synod, organized 1845. The names now given are Eastern, Southern and Western, and the charges constituting them as follows: Eastern—Allenville, Waterstreet, Pinegrove, Williamsburg, Martinsburg, Hollidaysburg, Pleasant Valley. The Southern—Bloody Run, Bedford, Schellsburg, Somerset, Berlin, Petersburg. The Western—Blairsville, Indiana, Clearfield, Johnstown, Stoyestown, Davidsville, Schmicksburg.

It is to be regretted that the early minutes of all the Conferences are lost. Under different names and divisions of territory, there has been since 1846 three conference districts. From 1882 to 1887 and from 1905 to 1909, there was a fourth district (the Conemaugh Conference), most of which was joined with the Somerset County Conference to form the "Somerset Conference." Minutes of this latter body are in existence, dating from 1864. A brief history of it is presented. [It is a source of regret that because of scarcity of records no history of the other Conferences would be prepared.—Ed.]

THE SOMERSET CONFERENCE

"The name shall be the Southwestern Conference of the Allegheny Synod of the Evangelical Lutheran Church, in the State of Pennsylvania. The object of this association shall be to promote the interests of the Christian religion, viz., the con-

version of sinners, and the edification of believers. And the means to be employed for this purpose are preaching, exhortation, prayer and religious discussion.

"The first session of each general convention shall be opened by singing and prayer by the president. And every other session shall be opened and closed with prayer only, by one of the brethren.

"The boundaries of this conference as defined by Alleghany Synod are as follows, viz.: On the east by the summit of the Alleghany Mountains, on the south by Maryland, on the west by Laurel Hill, on the north by the Johnstown pastorate, and thence by a straight line to the summit of the Alleghany Mountains."

The above was adopted October 5, 1864. Committee: J. Winecoff, L. Gerhard, J. Tomlinson. Members of the first session: J. Winecoff, L. Gerhard, C. Yung, M. F. Pfahler, J. K. Bricker, John Beaver, J. Tomlinson.

The boundaries have not always remained as above. Connellsville was once a part; Cumberland, St. Stephen's, now is; while Johnstown has, at times, belonged elsewhere.

This first session was held in St. James' Church, Jennerstown pastorate, October 4, 1864. Revs. Yung and Pfahler were not present. Lay delegates were Benjamin Ame, Somerset; Philip Shaver, Friedens; Nelson Walker, Berlin; Minard Lohr, St. James'. The subject for discussion was "Brotherly Love." Two sermons were preached by Winecoff, on Matt. 5:16, and Job 28:28; by Gerhard, on Rev. 7:9; also by Tomlinson. Gerhard was chosen president and Tomlinson secretary. "Grace of Giving" was chosen for the next session as the topic.

The subjects discussed at the early conferences were usually practical. Among others, "Revivals," "Baptism," "Public Prayer," "The Sabbath," "Benevolence," "Church Papers," "Catechization," "The Liquor Traffic." About 1872, there is a marked tendency towards the reading of papers. In 1873, the Augsburg Confession is taken up for the first time.

The drift of the churches and pastors towards more use of liturgical forms is shown by the use, in 1887, for the first time, of the "Morning Service," at the Ursina meeting. In 1895, a liturgical service is used, both morning and evening, at Friedens.

Conference urged systematic giving of benevolence, and the change to quarterly communions, in 1889. Also condemned

Sunday funerals, and introduced the custom, now quite general, of burying the body before the funeral services, thereby doing away with the custom of taking bodies into the churches.

Conference secured the rearrangement of many pastorates, Synod and the congregations approving.

Conference did considerable missionary work, directly and indirectly. Under its direction the congregation was organized at Connellsville, afterwards dismissed to Pittsburgh Synod. An unsuccessful effort was made at Hyndman. Churches were organized at Markleton, Rockwood, Garrett, and in Johnstown, the pastors caring for the new points, in addition to their own fields, for years at a time. Money often was given out of the Conference treasury, or paid by the pastors themselves, or raised by the pastors among their own people. Among those aided we note: Rockwood, Markleton, Cumberland, Wellersburg, Salisbury, Hyndman, Hooversville, Moxham, Morrelville and Ogletown. To some the aid went as cash; to others in the form of a gift, as a window. Others have been helped from the Home Mission and Church Extension Boards through the favorable recommendation and influence of the Conference. Father Pfahler was presented by Conference with a home in which he spent his last years among those he last served.

Conference decided at its convention, May, 1877, at Meyersdale, to hold a Sunday school convention of the pastors and one delegate from each school. It met in Berlin, second Tuesday of August, the pastor, Rev. Poffinberger, allowing the schools to send as many delegates as they chose. The convention has continued to be a great success. It was, perhaps, the first of its kind in the General Synod.

In 1880, Conference roused the County to missionary activity by having special services, visits of Rev. A. D. Rowe, "children's missionary" to India, and Miss Denglar, and by urging the women of the churches to organize into missionary societies.

In 1894 was held the first convention of young people's societies, which embraced the Luther League and the Christian Endeavor.

In May, 1886, Conference in session at Salisbury resolved upon a Lutheran Reunion. The first one was held at Rockwood in August following. The crowd was estimated as much as 8,000.

Rev. J. G. Butler, Washington, D. C., was the chief speaker. These meetings, which have continued since, have been the means of bringing to our people many of the leaders in our Lutheran Church. Among others there have been Rev. F. W. Conrad, D.D., editor of the *Lutheran Observer;* T. B. Roth, D.D., president of Thiel College; H. L. Baugher, D.D., Gettysburg College; E. J. Wolf, D.D., Luther Kuhlman, D.D., Gettysburg Seminary; Samuel Ort, D.D., David Bauslin, D.D., Wittenberg College, Springfield, Ohio; C. S. Albert, D.D., M. L. Culler, D.D., Philadelphia; G. W. Enders, D.D., York, Pa.; M. W. Hamma, D.D., W. E. Parson, D.D., J. H. W. Schmidt, LL.D., Washington, D. C.; W. S. Freas, D.D., Baltimore; E. D. Weigle, D.D.; A. B. Van Ormer, Pd.D.; S. J. McDowell; W. A. Granville, Ph.D., Gettysburg; C. P. McLaughlin, D.D., Greensburg. These and others of note, both foreign and local, have in addresses done much to instruct and awaken our people to knowledge and love of the noble Church of the Reformation.

At Jennerstown meeting, October 24, 1893, a resolution was passed authorizing the Somerset County Conference Edition of the *Young Lutheran.* The congregations approved of it, and beginning with December, 1893, this splendid paper has continued its visits monthly into over a thousand homes (at present about 1,600 subscribers), bringing news of the various pastorates, along with much general reading of interest to old and young. Rev. M. L. Young, Ph.D., was its editor from its beginning to his death, 1904.

Since then its editors have been Revs. R. S. Patterson, R. L. Patterson, D.D., C. P. McLaughlin, D.D., and L. P. Young, D.D.

Conference met from 1864 to 1913 twice yearly; a few special sessions—one hundred and four altogether. At Lavansville and Centerville, eight each; Friedens and Salisbury, six each; Bakersville, St. James', Berlin, Rockwood, five sessions each; Hooversville, Somerset, Ursina, four each; Pine Hill, Stoyestown, Shanksville, Garrett, Casebeer, Scalp Level, Addison, Meyersdale, Confluence, each three times; Davidsville, Mt. Carmel, Jennerstown, Graef, Wellersburg, each twice; and the following one session each: Lambertsville, Fritz, Greenville, Boswell, Cumberland (St. Stephen's), Wills, St. Thomas, Barrons, Grace (Johnstown), Trinity (Johnstown), Moxham and Grantsville.

Its officers have been a president, secretary and treasurer. Its meetings are well attended, subjects well discussed, and many homes blest by having as guest one or more of its members. All the congregations on its territory are glad to entertain it. May it long continue, as in the past, to be used of God as a blessing to all whose lives it touches.

A History of the Conference.—At the meeting in Graef Church, June, 1872, it was decided to prepare a history of the various churches and of Conference, an undertaking commended by Synod at its next meeting. Most of the pastors complied during the next two and a half years. Their work, however, was not published, and few of them made any public record of what they gathered. During 1898-99, Rev. Welch, of Friedens, furnished for the *Young Lutheran* sketches of Conference during the quarter century he had served in it.

Upon its territory there has always been a large percentage of young pastors, due somewhat to the severe winters, long drives, rough roads, and large pastorates. What they have lacked in knowledge has been partly made up by strength of body and earnestness of spirit. The churches have had a splendid growth; buildings are suitable and tasteful; the members are faithful, progressive, devoted, and loyal to the best traditions of our great and noble heritage of Lutheran doctrine and practices. Conference has no power to enforce its rulings upon the churches within its bounds; but, as a rule, the congregations accept the resolutions made and endeavor to abide by their requirements.

B. The Woman's Home and Foreign Missionary Society of the Allegheny Synod

SKETCH BY MRS. REV. J. F. SEEBACH, HOLLIDAYSBURG, PA.
Editor of Lutheran Woman's Work

The pioneer organizer of Woman's Missionary Societies in Alleghany was Mrs. Dr. J. H. W. Stuckenberg, the first General President, who traveled through a number of Synods in 1879-80, promoting the organization of auxiliaries. As a result, various societies were formed within the bounds of Alleghany; and in 1880 her successor, Mrs. K. B. Shaffer, wrote to the president of Alleghany Synod, Rev. A. M. Whetstone, desiring him "to

call the attention of the Synod to the favorable consideration of organizing a Synodical Woman's Home and Foreign Missionary

MRS. A. F. DICKEY
Second Synodical President,
1889-91
Friedens, Pa.

MRS. J. F. HARTMAN
Third Synodical President,
1891-98
Altoona, Pa.

MRS. T. B. PATTON
Fourth Synodical President,
1898-1906
Huntingdon, Pa.

MRS. HELEN C. BEEGLE
First President, 1880-89
Altoona, Pa.

MRS. W. W. BLAKE
Fifth Synodical President,
1906-11
Altoona, Pa.

MISS KATE M. STEWART
Sixth Synodical President,
1911-16
Hollidaysburg, Pa.

MISS NELLIE E. BERG
Seventh Synodical President,
1916-
Hollidaysburg, Pa.

Society." He recommended that this letter be placed in the hands of a "competent committee."

The committee consisted of Rev. Whetstone, Rev. R. A. Fink, and Mr. J. B. Hileman, who presented the following resolution to the thirty-ninth convention of the Alleghany Synod, in session September 4, 1880, in the old Lutheran Church of Berlin, Pa., Rev. J. W. Poffinberger, pastor:

"*Resolved*, That the Synod proceed to the organization of a Woman's Synodical Missionary Society, and that a new committee be appointed to organize."

The second committee was composed of Revs. E. Miller, J. F. Shearer and R. Smith, who named as the first officers of the new society the following: President, Mrs. Helen C. Beegle, Altoona; vice-president, Mrs. Alice Livengood, Elk Lick; recording secretary, Miss Maggie Black, Smicksburg; corresponding secretary, Mrs. D. L. Ryder, Hollidaysburg; treasurer, Mrs. J. F. Shearer, Altoona.

The first Synodical Convention was held in Hollidaysburg, June 3-4, 1881, with a representation of eighteen auxiliaries.

Mrs. Beegle, the first president, served for seven years; her successor, Mrs. A. F. Dickey, for two years. She was followed by Mrs. J. F. Hartman, who held the office for another seven years; after her, Mrs. T. B. Patton became the incumbent for eight years; Mrs. W. W. Blake then held it for five years; Miss Kate Stewart for five years; and in 1915, Miss Nellie E. Berg became President, and now holds the office (1917).

The original corps of officers was increased from time to time, as the growing interests of the work and the example of the General Society dictated. The minutes of an early date show that the number of vice-presidents had been increased to four—probably corresponding to the number of Conferences of which the Synod then consisted. Later (about 1880) the Conferences were represented by an Organizing Committee for each Conference, an arrangement continued for twenty-five years. In 1911, their place was taken by Conference Presidents, chosen by the women of their respective Conferences.

The office of Historian was added in 1896. The Literature Committee appears to date from as early as 1886. A Box-work Committee existed from 1900 to 1902, but was discontinued; a Box-work Secretary was appointed in 1915. A Home Department Secretary was appointed in 1903, but the effort to organize the

department was unsuccessful, and after two years was dropped until 1913, when a new secretary was appointed. In 1905 appear the Thank-offering, Young People's and Mission Band Secretaries; in 1908, the Magazine Secretary; and the Mission Study and Annuity Secretaries in 1914.

Six auxiliaries were withdrawn from the Synod in 1887 by the division of the Conemaugh Conference, its churches outside of Cambria County uniting with the Pittsburgh Synod.

The first Conference Meeting was held by the Northeast Conference in Duncansville, in 1894. All three Conferences now hold Conventions either once or twice a year.

The annual growth of the Synodical Society in number of auxiliaries, membership and offerings is shown in the tabular report; there have been, however, a number of special achievements which do not appear therein.

In 1902, a call was issued for an emergency fund to relieve a critical condition in our India field. To this appeal the women of Alleghany responded by a gift of $372.36 for the "Back Budget."

Beginning in 1897, the Synodical Society paid $50 a year for the support of a bed in our India Hospital. This was continued for thirteen years, and then it was proposed to put the work on a permanent basis by endowing a bed in the Hospital, to be known as the Alleghany Synodical bed. This was accomplished in 1911, by the payment of $1,000.

A larger gift to the Hospital was the share taken in the building of the Maternity and Operating Block. When pledges for this building were taken in the General Convention at York, in 1913, Alleghany's representatives pledged $100 as the portion of the Synod. When this pledge was reported to the Synodical Convention at Huntingdon, a few weeks later, and pledges from the societies were solicited, the amount pledged rose to $336.50, which was paid in full by the following March.

Another "special" was the support, in conjunction with the Pittsburgh Synod, of Miss Ruth Garrett during her two years of service in Africa.

At the time of the Silver Jubilee of our General Society, in 1904, Alleghany was asked to contribute $2,500 of the Jubilee Fund of $25,000. She paid $2,532.27.

In 1911, the Golden Jubilee of woman's missionary work in the United States was celebrated by all the denominations, and the Lutheran women bore their part. Alleghany's share in this Jubilee Fund was $2,301.25.

In round numbers, about $68,000 has been contributed to home and foreign missions by the women of Alleghany Synod during the thirty-six years since their organization. Nor do many large individual gifts figure in this sum total; practically all of it has been poured out as a love offering by women of small or moderate means, by young girls, by little children, in pennies, nickels and dimes. We believe it has been blessed of the Lord who multiplied the loaves and fishes.

And this is the smallest part of the results. Beyond all financial reckoning is the value of the thousands of pages of missionary literature distributed; the systematic missionary training in the Study Class and the Monthly Meeting; the lives inspired to service, the prayers poured out, the souls attuned to harmony with the Master's purposes. The years to come shall tell the story of that harvest.

TABULATED CONVENTION REPORTS OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY OF THE ALLEGHANY SYNOD

Year	Place	Societies: Woman's	Societies: Y. P. Soc.	Societies: Child. Bands.	Active Members	Honorary Members	Life Members	Cr. Roll Members	Magazines	Contributions
1880	Berlin	Synodical Society Organized								
1881	Hollidaysburg	24	1	0	305	19	1	0	0	$ 188.05
1882	Somerset	24	3	0	527	70	3	0	414	1081.18
1883	Huntingdon	22	6	0	637	79	3	0	453	1125.51
1884	Blairsville	23	6	6	630	97	6	0	354	1194.43
1885	Altoona, 1st	22	0	0	747	90	8	0	505	1002.92
1886	Meyersdale	27	8	0	738	90	11	0	492	1059 97
1887	Hollidaysburg	29	8	0	793	141	28	0	641	1247.67
1888	Everett	27	6	0	850	141	29	0	645	1081.94
1889	Somerset	30	6	2	761	96	29	0	264	1378.72
1890	Altoona, 2d	31	4	3	855	108	34	0	597	1512.29
1891	Berlin	31	4	3	792	81	43	0	587	1580.04
1892	Huntingdon	30	5	4	1081	131	52	0	744	1495.89
1893	Johnstown, 1st	29	5	5	1091	80	55	0	629	1527.71
1894	Tyrone	28	5	8	1028	82	60	0	591	1155.42
1895	Altoona, 1st	28	6	8	1110	59	64	0	554	1214.31
1896	Saxton	25	5	8	996	69	67	0	461	1062.47
1897	Hollidaysburg	24	6	9	1012	67	71	0	487	908.47
1898	Johnstown, 1st	26	6	9	1066	67	72	0	484	1300 26
1899	Somerset	24	6	9	1049	52	81	0	444	1326.38
1900	Altoona, 2d	26	7	11	1164	43	81	0	435	1302 82

Year	Place	Woman's Societies	Y. P. Soc.	Child. Bands	Active Members	Honorary Members	Life Members	Cr. Roll Members	Magazines	Contributions
1901	Huntingdon	26	7	10	1092	56	82	0	430	$1340.72
1902	Bellwood	24	7	10	1029	109	86	58	581	1807.67
1903	Altoona, 4th	25	5	8	1008	113	83	78	575	1649.83
1904	Meyersdale	26	6	10	1180	121	93	91	586	1495.56
1905	Altoona, 1st	29	7	10	1460	111	91	165	529	1665.30
1906	Scalp Level	34	7	10	1391	108	93	224	587	*1199.57
1907	Johnstown, 1st	33	8	10	1545	104	115	114	671	1904.55
1908	Hollidaysburg	29	9	13	1534	93	118	163	524	2524.66
1909	Juniata	35	10	16	2173	95	106	243	453	2586.63
1910	Altoona, 2d	37	13	16	2190	119	108	275	713	2362 46
1911	Berlin	38	14	16	2130	126	169	292	931	4109.97
1912	Somerset	38	15	15	2142	91	197	397	1051	5091.63
1913	Huntingdon	38	16	14	2289	115	209	321	1060	3605.22
1914	Stoyestown	45	18	15	2254	137	205	205	797	4043.70
1915	Friedens	44	19	18	2412	131	250	249	1243	4166.35
1916	Williamsburg	48	22	26	2756	236	261	365	1342	4568.76
1917	Hollidaysburg	49	20	35	2817	185	277	258	1562	5830.51

*For six months.

OFFICERS AND EXECUTIVE COMMITTEE, 1917

President—Miss Nellie E. Berg, Hollidaysburg.

Vice-President—Mrs. H. C. Michael, Johnstown.

Northeast Conference President—Mrs. E. S. Manning, Hollidaysburg. *Secretary*—Miss Anna Berg, Hollidaysburg.

Juniata Conference President—Mrs. W. L. Van Ormer, Schellsburg. *Secretary*—Mrs. W. I. Ricker, Huntingdon.

Somerset Conference President—Mrs. R. D. Clare, Johnstown. *Secretary*—Mrs. H. B. Burkholder, Berlin.

Recording Secretary—Mrs. W. B. Claney, Woodbury.

Corresonding Secretary—Mrs. C. A. Troutman, Juniata.

Treasurer—Miss Millie I. Gates, Altoona.

Historian—Mrs. Guy R. Lingafelt, Hollidaysburg.

DEPARTMENT SECRETARIES

Thank-Offering Secretary—Miss Kate M. Stewart, Hollidaysburg.

Young People's Secretary—Miss Laura McGann, Altoona.

Children's Secretary—Mrs. Joseph Tate, Altoona.

Magazine Secretary—Mrs. A. S. Harnish, Altoona.

Home Department Secretary—Mrs. Russell Aukerman, Altoona.

Annuity Secretary—Mrs. W. W. Blake, Altoona.

Mission Study Secretary—Miss Anna E. Berg, Hollidaysburg.

Box-Work Secretary—Miss Margaret Shollenberger, Hollidaysburg.

Literature Committee—Miss Clara Yon, Altoona; Mrs. Ed. Lotz, Altoona; Mrs. C. K. Harnish, Altoona.

C. The Somerset Conference Sunday School Association

BY THE STATISTICAL SECRETARY, VIRGIL R. SAYLOR, ESQ., OF SOMERSET, PA.

The Lutheran Sunday School Association of the Somerset County Conference of the Alleghany Synod of the Evangelical Lutheran Church had its birth and became an entity in Berlin, Somerset County, Pa., on August 14, 1877, and continued in session until noon of August 16, 1877. "The object of the organization," as given in the *Somerset Herald* under date of August 22, 1877, "was to awaken a deeper interest in the great work of the Sabbath school on the part of those already enlisted, and also to secure a more general and hearty co-operation of those who are indifferent to this great duty and the demands of the present age.

"Somerset County has many Sabbath schools and many Sabbath school workers in the different branches of the Church, and while this is gratifying, it is certainly to be lamented by all Christian people that there are yet so many in this county who, if not deprived of the influence of the Sunday school altogether, are at least deprived of such influence during more than half of the year. Summer Sunday schools which freeze up in September, and in this community, on account of the lateness of spring, rarely thaw open until June, are rightly pronounced an outrage upon the children, who need Christian nurture, a shame upon Christianity, and a mere pretence on the part of those who encourage them. To obviate such influence, and many others of a similar character, the Lutheran Conference decided to hold annual Sunday school conventions."

At this first Convention, eight of the eleven pastorates which then constituted the Somerset County Conference sent 127 delegates from thirty schools. The clerical delegates present were:

Revs. A. M. Whetstone, Somerset; L. L. Sieber, Lavansville; J. H. Walterick, Hooversville; William Spangler, Jenner; J. J. Welch, Friedens; J. N. Unruh, New Centerville; J. Koser, Salisbury; and J. W. Poffinberger, of Berlin. A permanent organization was effected by the election of Rev. L. L. Sieber, president; W. H. Ruppel, Esq., vice-president; J. M. Baker, corresponding secretary; C. A. M. Krissinger, recording secretary, and Samuel Philson, treasurer.

The reports of schools revealed many sad facts and only

HON. W. H. RUPPEL, SOMERSET, PA.

seemed to intensify the prevalent conviction, viz.: The necessity of such organizations and good results that must follow. In many schools, deficiencies were apparent in such important features as teachers' meetings, singing, benevolence, etc.

The *Somerset Herald* says further of this first convention:

"Notwithstanding the busy season, the attendance was remarkable, the most sanguine expectations of all were fully realized in every respect, and if this first Lutheran S. S. Convention of Somerset County is a criterion of those which are to follow, the Sunday school cause in this county will be so fully ventilated and our people so fully enlisted and organized, that grand results are sure to follow."

We are not able to gain any reliable statistics until the second

annual convention, which was held in Stoyestown, June 11 to 13, 1878. In fact, all the information of the first ten conventions had to be gleaned from the county newspapers of the time and obtained from the memories of a few of the residents of the county who were in attendance and participants in these conventions and have attended about all of them up to the present time. I mention the names of a few of these, whom you will at once recognize as leaders in the Sunday school work in Somerset County, viz.: Hon. O. P. Shaver, of Friedens; Mr. J. H. Snyder, of Stoyestown; Mr. Jacob J. Zorn, of Berlin, and W. H. Ruppel, Esq., of Somerset. What became of the minutes of these earlier conventions no one seems to know. The first minutes of record now in possession of the Sunday School Association, from which any information and data could be obtained, are the minutes of the eleventh convention, since which time they have been carefully kept and preserved.

The statistics of the second annual convention, which we are thus necessarily compelled to make as a basis upon which to note, calculate and estimate the tangible growth of the Sunday school work in Somerset County, are as follows. Six ministers of the ten in the Conference were present:

Number of lay delegates	133
Nineteen schools reported, showing:	
Number of teachers	242
Number of scholars	1,921
Number of Augsburg Teachers in use	237
Total contributions	$760.60

No history of the Somerset County Conference Lutheran Sunday School Association would be complete without mentioning the name of W. H. Ruppel, Esq., a very able attorney and prominent member of the Somerset Bar, for a season its president, and at the present time the worthy and efficient judge of our Courts. He was first elected to the Presidency of the Association at the third convention, which met in New Centerville, May 27 to 29, 1879; and because of the great interest which he manifested—such interest increasing with each succeeding year—as well as his unusual ability and tact, he was re-elected its president at each convention for thirty-six years, being absent from only one convention, and that on account of illness, the annual meeting at Jennerstown, in June, 1885.

At the fourth annual convention, in Salisbury, June 1-3, 1880, when there were 179 regularly accredited delegates present,—no other statistics being available,—Rev. L. L. Seiber and Messrs. G. W. Baker and J. J. Zorn, a committee on deficient reports of schools, submitted the following:

1. Some schools have no names. We would recommend that each school adopt some specific name by which it shall be hereafter known.
2. Some schools do not report the average attendance. We would recommend that each school supply the teachers with "class-books" and keep an accurate account of attendance.
3. Some schools report no contributions; others none beyond the expenses of their schools; others fail to designate to what appropriated. We would recommend that each school adopt some system of benevolence and all moneys raised be reported at the annual meetings of the association and the objects designated.
4. Some schools report no periodicals at all; others do not report periodicals of the Lutheran Church. We would recommend that all schools connected with this organization use The International Series of Lessons and confine themselves strictly to the periodicals of the Lutheran Church.
5. There are still some schools not open during the whole year. We would recommend that all schools make a greater effort to have other schools open during the whole year and that the average attendance be ascertained by dividing the total attendance by the number of Sundays in the year.
6. Some schools do not report teachers' meetings.
7. We would recommend that the pastors observe the growth of the church from the Sunday school and report the same in the blank for that purpose.

A report of the fifth convention, held at Friedens, May 31 to June 2, 1881, gives the following, *inter alia:* "It is evident that work is steadily going forward, showing not only an increase in the number of officers, teachers and scholars, but also in the more general use of the authorized Sunday school literature of the Church. It is a fact worthy of note that the Lutheran Publication House furnishes more Sunday school literature to the schools of Somerset County than to any other county in the State."

The association held its conventions at Shanksville in 1882, Somerset in 1883, and Meyersdale in 1884. At the last named

convention, thirty-three schools out of fifty-two in the county reported as follows:

Number schools open twelve months in the year	20
Number schools open nine months in the year	3
Number schools open eight months in the year	1
Number schools open seven months in the year	2
Number schools open six months in the year	4
Number schools open five months in the year	1
Number of teachers' meetings	6
Total number of officers of thirty-three schools	174
Total number of teachers	267
Total number of scholars	1,667
Total amount of offerings	$1,296.20

The association convened at Jennerstown in 1885, and in Berlin for the second time in its tenth annual convention, June 8-10, 1886. At this convention, thirty-eight schools were represented by 225 delegates.

Number of officers	201
Number of teachers	353
Number of scholars	3,067
Average attendance	1,993
Number of lesson books	2,587
Number of lesson leaves	341
Number of Augsburg Teachers	345
Number of Teachers' Meetings	334
Added to the Church from the Sunday school	95
Schools open twelve months	26
Schools open four to nine months	12
Amount of contributions	$1,386.88
Amount for missions	340.26
The largest contribution by the Friedens school	100.00

This was the first convention, as far as can be learned, at which a foreign speaker of noted reputation in the Church was obtained and was present. He was the Rev. Dr. H. L. Baugher, Professor of the Greek Language and Literature in Pennsylvania College, Gettysburg, Pa., and his subject was, "How to Prepare the Sunday School Lesson."

During the interim between 1886 and 1896, large and successful conventions were held at Stoyestown, in 1887; at St. Paul's (Fritz Church), in 1888; at New Centerville, in 1889; at Salisbury, in 1890; at Confluence, in 1891; at Hooversville, in 1892; at Friedens, for the second time, in 1893; in St. Michael's Church at Pine Hill, in 1894; and at Berlin, for the third time, in 1895.

We have been able to gather rather complete figures of the twentieth annual convention of the association, which convened

in Trinity Lutheran Church, Somerset, Pa., for the second time, June 9-10, 1896, and we give them here as a matter of comparison with the preceding figures. They show a rapid growth, not mushroom-like, but gradual and steady, as a result of the work of the association and the great interest it has been creating.

Number of officers	267
Number of teachers	396
Number of scholars	4,604
Average attendance	3,109
Number of communicants in schools	1,795
Number who received first communion	161
Number in school baptized	2,729
Total amount contributed	$3,314.11
Amount paid for missions	1,218.95
Amount paid for Sunday school supplies	1,162.33
Amount paid for other purposes	872.94
Schools reported	49
Schools not reported	7

Prof. E. J. Wolf, D.D., of the Theological Seminary, at Gettysburg, was present and addressed the convention on the subject, "Lutheran Sunday School Associations." It was unanimously voted that "this, the twentieth convention, has been a grand success—one of the best yet held."

The twenty-first convention at Rockwood, in 1897, showed a gain of 1,064 scholars and an increase in contributions of $669.27 over the preceding year. The twenty-second convention, in Christ Church (Casebeer's), in 1898, was the first one at which one entire session was devoted to the work of the superintendent, in accordance with resolution adopted in 1897, at the Rockwood Convention. The twenty-third convention was held at Shanksville, June 19-21, 1899; the twenty-fourth, at Scalp Level, in 1900; the twenty-fifth, at Meyersdale, in 1901; the twenty-sixth, at Hooversville, in 1902; at Berlin, 1903; at Stoyestown, in 1904; at Friedens, in 1905; and Somerset, in 1906.

The reports of schools, when tabulated by the committee in the thirty-first convention at Rockwood, 1907, showed a most remarkable growth during the preceding four years. It is the most complete report yet given, but for the want of space we can only give a partial statement of it.

		Gain over 1906
Total number of officers, teachers and scholars	5,719	385
Average attendance	3,214	306
Total number communicants in schools	2,220	396

		Gain over 1906
Total amount of contributions	$6,151.66	$602.28
Total amount for missions	2,619.09	333.28
Schools reporting largest contributions:		
1. Friedens	$760.34	
2. Somerset, Trinity	605.19	
Schools reporting largest contributions per member:		
1. St. Michael's, Pine Hill	$2.87	
2. Kimmelton	2.74	
Schools reporting largest contributions for missions:		
1. Friedens	$359.59	
2. Somerset, Trinity	300.86	
Proportion for missions per member:		
1. Christ (Casebeer)	$1.55	
2. Friedens	1.36	
3. Christ (Casebeer)	248.35	
Some large schools:		
1. Meyersdale, Zion	318	
2. Friedens	289	
3. Berlin, Trinity	280	
4. Somerset, Trinity	230	
5. Hooversville	227	

The thirty-second convention was held in Salisbury, in 1908; the thirty-third, in Garrett, in 1909; the thirty-fourth, in Davidsville, in 1910; and the thirty-fifth, in Scalp Level, for the second time, June 27-29, 1911. At this convention, fifty-four schools out of a total of fifty-seven in the conference reported—the bounds of the Conference having been extended so as to include some of the schools in Cambria County:

Successive conventions: 1912, Berlin; 1913, Hooversville; 1914, Boswell; 1915, Meyersdale; 1916, Johnstown, Trinity Church; 1917, Friedens.

The present officers are: President, Rev. L. P. Young, D.D.; Vice-President, Rev. S. N. Carpenter, D.D.; Secretary, Mrs. E. E. Hazlebarth; Corresponding Secretary, Mrs. C. T. Saylor; Treasurer, F. B. Kinzey; Statistical Secretary, V. R. Saylor, Esq.

Executive Committee: Rev. W. H. B. Carney, Rev. J. S. English, Hon. O. P. Shaver, James Wolfersberger.

Department Superintendents: Adult Bible Class, V. R. Saylor, Esq.; Cradle Roll, Mrs. Sara Roberta Getty; Home Department, Mrs. R. O. Miller; Teacher Training, Rev. S. Snyder.

STATISTICAL REPORT FOR YEAR ENDING MAY 1, 1917

Pastorate and Schools	Enrollment: Officers and Teachers	Enrollment: Cradle Roll	Enrollment: Home Department	Enrollment: Organized Classes	Enrollment: Other Classes	Enrollment: Total Enrollment	Average Attendance	No. Organized Classes	Training Course Grads.	Total Contributions	Paid for Missions
Berlin, Trinity	30	..	...	28	368	426	302	3	..	$ 750	$468
Casebeer, Christ	19	31	55	106	140	351	165	4	..	250	59
Confluence—											
Trinity *	15	26	22	40	112	130	110	4	..	193	52
Ursina	13	6	11	35	10	70	35	5	..	93	29
St. John's	13	12	13	17	73	128	45	1	..	106	25
St. Paul's	8	8	6	8	37	67	36	1	5	68	....
Cumberland, St. Stephen's *	15	10	...	...	...	270	...	..	..	128	22
Davidsville—											
Davidsville	17	..	...	...	100	109	90	..	..	324	74
St. Thomas	18	42	26	...	143	229	89	..	15	365	72
Bens Creek	13	5	...	...	68	80	56	..	..	84	24
Elk Lick—											
St John's	20	13	...	19	125	177	90	2	2	202	31
Greenville *	10	..	...	...	...	160	90	..	..	65	....
Grantsville	15	25	...	40	43	113	59	1	..	145	46
St. Paul's *	7	..	...	...	60	67	26	..	..	.....	....
Friedens—											
Friedens	29	30	12	151	258	458	212	5	35	847	510
Wills	18	13	...	...	...	123	72	..	..	208	70
Mizpah	13	..	...	...	65	78	55	..	..	75	50
Listie	18	22	16	57	81	194	75	4	..	180	10
Garrett—											
St. Paul's	17	13	3	...	133	166	63	..	..	150	100
St. Michael's	17	9	16	14	102	158	69	1	..	248	118
Mt. Tabor	20	45	...	50	203	298	117	2	4	219	30
Center *	12	21	...	...	152	183	61	..	..	101	10
Glade—											
Messiah	18	8	...	80	76	182	115	5	2	299	110
St. Paul's	14	14	8	50	55	140	68	4	..	228	64
Samuels	21	14	...	50	70	148	60	2	..	115	20
Mt Zion											
Hooversville—											
Hooversville	27	41	12	62	177	319	170	3	13	322	49
Graefs	15	17	8	57	97	194	84	3	..	145	20
Mt. Zion (Shade)	11	..	...	62	62	62	45	6	..	30	35
St. John's	11	..	...	...	...	41	33	..	..	71	6
Jennerstown—											
Jennerstown	15	6	...	7	87	115	62	1	9	137	27
St. James	12	..	...	...	96	108	57	..	1	127	26
Mt. Zion	15	11	...	56	97	168	94	3	6	145	25
St. Andrew's	24	23	36	98	97	270	128	7	5	296	77
Johnstown—											
First	52	66	140	333	380	971	480	12	8	1991	456
Trinity	62	73	86	209	401	831	418	7	13	1242	481
Grace *	42	50	30	...	400	422	...	3	..	625	210
Moxham	45	48	25	285	205	608	343	10	23	571	236
Kimmelton	11	..	...	...	69	80	36	..	..	140	5
Lilly, St. Luke's	23	39	12	64	95	222	125	4	..	260	85
Lavansville—											
Lavansville	12	20	...	11	134	172	72	1	..	172	60
Bakersville	15	30	15	128	77	265	95	4	13	400	124
Meyersdale, Zion	35	30	70	123	280	538	242	3	2	293	59
Portage—											
Portage	15	25	20	25	103	183	72	..	..	58	11
Gallitzin *	10	..	...	...	80	90	...	..	..	42	2
Rockwood—											
St. Luke's	18	20	18	71	143	270	155	3	20	264	85
Sanner	15	16	16	...	85	134	48	..	1	80	19
Laurel	14	9	...	...	60	75	36	..	..	64	17

Pastorate and Schools	Enrollment									Total Contributions	Paid for Missions
	Officers and Teachers	Cradle Roll	Home Department	Organized Classes	Other Classes	Total Enrollment	Average Attendance	No. Organized Classes	Training Class Grads.		
Scalp Level—											
Mt. Zion	29	39	40	140	96	344	158	7	..	471	75
Elton	13	10	...	45	47	115	65	2	..	108	16
Grace	17	11	6	67	68	169	70	2	1	171	49
Shanksville—											
Trinity	14	31	...	...	...	90	60	..	..	150	40
St. Paul's	9	..	...	...	40	48	31	..	..	25	....
St. Matthew's	11	..	...	...	...	51	41	..	..	91	21
Glade	11	13	...	...	...	70	34	..	..	70	....
Somerset, Trinity	[illegible]										
South Fork—											
Trinity *	16	28	21	...	...	176	85	1	..	140	...
Lovett	12	25	...	37	80	154	80	2	..	161	16
Stoyestown—											
Stoyestown	18	21	17	46	76	178	88	2	..	332	138
Horner's	15	17	15	...	68	115	55	..	..	217	71
Hoffman's	13	8	8	33	44	106	51	2	..	151	61
Summerhill—											
Summerhill *	10	13	...	...	150	160	...	..	..	134	43
Wilmore *	5	3	...	...	52	60	...	..	..	46	15
Jackson *	6	4	...	...	68	78	...	..	..	75	15
Wellersburg—											
Mt. Carmel	11	10	...	81	35	131	62	2	..	97	32
Wellersburg *	9	..	...	...	41	50	...	..	..	21	....

*Figures taken from last year's report and Synod table, as report of 1917 had not been received at time of compilation.

A comparison of this last rather complete report with the first partial report given in the beginning of this history, shows a most remarkable growth in about one-third of a century. But there is a growth which cannot be measured, one beyond the grasp of man's mind, as broad as the kingdom of God itself, eternal in the heavens.

The Bedford County Lutheran Sunday School Association

BY MISS SALINDA MOSES, OF OSTERBURG, SECRETARY

The first convention of the Evangelical Lutheran Sunday School Association of Bedford County convened in Everett Evangelical Lutheran Church, October 31, 1882.

After devotional exercises, a temporary organization was effected by the election of Mr. Adam Ickes, of Pleasantville, as temporary president, and Rev. C. M. Stock, of Bedford, as temporary secretary.

The Rev. G. M. Rhodes, of Everett, delivered a warm address of welcome, which was responded to by Mr. Adam Ickes, president *pro tem.*

The president appointed as a committee on organization: Rev. J. H. Walterick, of Schellsburg; Rev. J. W. Reese, of Rainsburg; Rev. W. M. Spangler, of Lutzville.

The committee reported the following as permanent officers: President, Mr. Adam Ickes; Vice-President, W. W. Phillips; Secretary, J. H. Cessna; Treasurer, Rev. G. C. Probst.

The following persons enrolled as members:

Clerical members—Rev. G. C. Probst, Rev. G. M. Rhodes, Rev. J. W. Reese, Rev. J. M. Rice, Rev. C. M. Stock, Rev. J. H. Walterick, Rev. W. M. Spangler, Rev. F. Benedict, Rev. D. S. A. Tomlinson.

Lay members—Sam Frazey, Baltzer Snyder, Jacob Chamberlain, Mollie Chamberlain.

Rev. Rhode's charge—M. Ott, William Ervine, J. W. Mench, J. E. McGraw.

Rev. Rice's charge—John Beckley, W. W. Phillips, David Holderbaum, Sadie Imler.

Rev. Spangler's charge—F. Beegle, J. F. Beegle, G. W. Dibert, W. C. Lutz.

Rev. C. M. Stock's charge—J. H. Cessna, John Lutz, Mrs. Hugh Moore.

Rev. Walterick's charge—Adam Ickes, D. W. Prosser, Dr. W. W. Van Ormer, Mrs. A. Ickes.

The Rev. C. M. Stock submitted a constitution for adoption, which was preceded by the following preamble:

Recognizing the fact that the young are the hope of the church of the future, and feeling it incumbent upon us as God's stewards to interest ourselves in their religious training and moral development, and believing that in this important work we can be made more efficient by comparison of ideas, interchange of views, and discussion of methods, we representatives, clerical and laymen of the Evangelical Lutheran Church of Bedford County, do this day resolve ourselves into a Sunday School Association.

The speakers of this convention accredit the origin of the Sunday school to Robert Raikes, of England, in 1781 A.D.

Eleven schools reported: St. Clairsville charge, St. Peter's, Imler Valley, Messiah; Bedford charge, Trinity; Everett charge, Everett; Rainsburg charge, Rainsburg; Schellsburg charge, Pleasantville; Friends' Cove charge, Bald Hill, St. Mark's, Pleasant Valley; Mt. Pleasant charge, Mt. Pleasant.

Total enrollment, 864 scholars, and a total contribution of $285.47.

The second annual meeting was held in the St. Clairsville charge, October 16, 1883, at St. Peter's Evangelical Lutheran Church, Rev. J. M. Rice, pastor. At this convention eighteen schools were enrolled; a number of these schools have discontinued.

At the present time, March, 1917, we have enrolled twenty-one Lutheran schools in the county. Of the number enrolled only fourteen schools reported at our last convention, October, 1916. These fourteen schools reported a total enrollment of 1,616 scholars; an average attendance of 942; amount contributed for benevolence, $439.72.

Six schools report a total of twenty-five organized classes.

Seven schools report a home department with an enrollment of eighty-two.

The following schools are not included in the above report, as they did not send in their reports in 1916: Schellsburg, Fishertown, Alum Bank, Bortz, Barley, Potter Creek.

The association has always been self-supporting, and all funds above expenses have been voted to some worthy mission cause.

The following officers have served during the thirty-five years:

President—Adam Ickes, J. H. Cessna, Adam Exline, Frank Colvin, Hon. John T. Matt.

Secretary—J. H. Cessna, Rev. H. M. McClintic, J. C. Roberts, Sadie Mann, Ida Snavely, M. N. Staily, H. E. Mason, Salinda Moses.

Treasurer—Rev. G. C. Probst, Rev. J. M. Rice, W. W. Phillips.

Rev. J. M. Rice, Rev. J. H. Walterick and Rev. W. M. Spangler are the only three clerical members who are living who enrolled when the association was organized.

The following pastors in the association sometime during these thirty five years, have answered the final roll call: Rev. J.

W. Reese, Rev. G. C. Probst, Rev. G. M. Rhodes, Rev. C. M. Stock, Rev. G. G. M. Brown, Rev. H. E. Jones, Rev. J. M. Snyder, Rev. D. M. Blackwelder, Rev. H. C. Salem, Rev. H. M. McClintic, Rev. S. E. Furst, Rev. F. Benedict. Also, the following officers: The first and second presidents, Adam Ickes and J. H. Cessna; and Miss Sadie Mann, a former secretary.

MAIN BUILDING, MUHLENBERG MISSION, LIBERIA, AFRICA

Lutheran foreign missions date from the Reformation. "Luther was ever reminding his hearers of the distress of the heathen and the Turks, and earnestly urging them to pray in their behalf and to send missionaries to them."

The first Lutheran to preach outside of Germany was Primus Truber, a German, who in 1557 began to labor for the Croats and Wends of the Slavic tongue, and translated the Gospel of Matthew, the Augsburg Confession, the Catechism and some hymns into their language. As early as 1559 Swedish Lutherans went to the Lapps. In 1648 Protestantism was taught the Finns in Europe, by the Swedes, and the Indians on the Delaware in Pennsylvania.

A German Lutheran of Lübeck, Peter Heiling, went in 1634 to Abyssinia, where he translated the New Testament into the native tongue. Justinian von Welz, a German Lutheran nobleman, appealed for the organization of missionary societies in 1664. As a result Lutheran Denmark sent the Gospel to her colonies, while von Welz went to Dutch Guiana, South America, where he found an early grave.

The impulse to the modern movement came from Halle, resulting in the sending to India of Plütschau and Ziegenbalg, and of Muhlenberg and others to America. The first missionary hymn was written at Halle, in 1749, by Charles Henry von Bogatsky. (See Book of Worship, No. 305.)

The first American Lutheran missionary to go abroad was Rev. Heyer, who in 1842 started work in India. In 1860 Rev. Morris Officer began work for the General Synod near Monrovia, Liberia, among Negroes, freed and transported from the United States.

CHAPTER XI.

CHURCHES OF JUNIATA CONFERENCE

TRINITY EVANGELICAL LUTHERAN CHURCH

BEDFORD, PA.

Rev. C. R. Allenbach, Pastor.

SKETCH FROM THE MS. HISTORY OF REV. J. R. FOCHT.

The oldest document connected with the Bedford congregation is an old parchment in the hands of Mr. Hackerman, druggist, of Bedford, son of a German Reformed minister. It is printed in a "History of Bedford, Somerset and Fulton Counties" (*Waterman, Watkins & Co.*, p. 259), under the head of The Reformed Church at Bedford. It is as follows:

"By the Honorable John Penn, Esquire, *Lieutenant Governor and Commander-in-Chief of the Province of Pennsylvania and of the counties of Newcastle, Kent and Sussex on the Delaware.*

"To All People to Whom These Presents Shall Come, Greeting:

"Whereas, It has been represented to me, by the humble petition of Jos. Shoenwolff, of the town of Bedford in the county of Cumberland, in the Province of Pennsylvania, yeoman, that the Protestant Reformed congregation and the Protestant Evangelical Lutheran congregation in and near Bedford, aforesaid, have taken up a lot of ground in the said town, enclosed the same and were desirous thereon to erect a house of worship or church for joint use of the said two congregations, and that there was no house of worship or church within seventy miles of the said town of Bedford. That the said two congregations are poor and not able of their own means to carry their pious intention into execution without help or assistance of the good people, and to have the promotion of religion at heart, and it appears to me that the said Jos. Shoenwolff has been deputed by thirty-eight of the principal members of the said two several congregations to collect a charitable donation from such of the good people as were willing to contribute their mite toward the said undertaking, and said congregations having humbly prayed me to grant them

a brief to collect for the good purpose aforesaid, and I favoring their request, these are therefore to permit and license the said Joseph Schoenwolff* within the space of three years from the date hereafter annexed ensuing to make collections of the good people within my government, who are willing to contribute toward the building of a church or house of worship for the said two several congregations, at and near Bedford, aforesaid, any sum or sums of money not exceeding the whole six hundred pounds, lawful money of Pennsylvania.

TRINITY LUTHERAN CHURCH, BEDFORD, PA.

"Given under my hand and Seal at Arms at the city of Philadelphia, the twenty-first day of June, in the year of our Lord one thousand seven hundred and sixty-nine, and in the ninth year of the reign of our sovereign lord, George the Third, by the grace of God, of Great Britain, France and Ireland King, Defender of the Faith, and so forth. "JOHN PENN.

"By His Honor's command:

"JOSEPH SHIPHER, JR., *Secretary.*"

*In some documents written Shenewalt.

Clerical Roll of Juniata Conference

REV. J. H. ZINN, D.D.
Osterburg, Pa.

REV. F. R. WAGNER, D.D.
Huntingdon, Pa.

REV. W. A. H. STREAMER,
Saxton, Pa.

REV. W. G. SLONAKER,
West End, Pa.

W. B. CLANEY,
Woodbury, Pa.

REV. A. B. MILLER,
Bedford, Pa., R. F. D.

REV. J. W. SHANNON, D.D.,
Mt. Union, Pa.

REV. C. R. ALLENBACH,
Bedford, Pa.

This is decidedly the oldest document which gives any positive information of the existence of a Lutheran congregation on the territory of the Alleghany Synod. The next oldest document is the old union Lutheran and German Reformed church book of the Berlin congregation in Somerset County, Pa., also in the hands of the German Reformed, which begins in 1777. The third oldest document is that of the Samuel's congregation in Somerset County, Pa. Some pages, however, of it are lost. What remains of it begins with 1783. It is in my possession and will be sent to our Historical Society at Gettysburg. The fourth oldest document is the union church book, Lutheran and German Reformed, of the Salisbury Lutheran congregation, which begins in 1788, also in the hands of the German Reformed.

All these documents give evidence that these places had been visited prior to the dates they bear, by the Lutheran ministers, or ministerial tramps calling themselves such, for it is strange that none of the three church books, except that of the Berlin congregation, give the names of the ministers who baptized the children and held communions for the people at this early day.

In those days Fort Ray (Bedford) was a well-known place, and may not Rev. Litzel have come to it from Northampton County, in 1769, and preached at Bedford, Berlin, and other places? Should we be in error, then traveling missionaries sent out by the Pennsylvania Synod visited these places; or so-called ministerial tramps must have preached in this congregation before and after 1770, up to 1789 (during the Revolution little preaching was done in these border settlements), unless supplied by Rev. John Michael Steck from Chambersburg, after 1785. In 1788, Rev. Steck moved to Bedford, serving from here Berlin and other points west. He moved to Westmoreland County in 1792. No reports are known.

In 1793, Rev. Frederick William Lange took charge of the Somerset County congregations (living at Berlin till 1810), and preached as a supply in this congregation. He left no reports of his work here.

The old union log church for which money was collected evidently was not built near the time the brief or license was granted

by John Penn, but most likely during the ministry of Rev. Steck. It was built in part by the charitable offerings collected in the three years granted. When, in 1821, Rev. Osterloh took charge, it looked as if it had never been used for divine worship. The roof was good, but there was no floor in it, and its bare timbers served as a homely gymnasium for such venturesome boys as were uninfluenced by superstitious fear.

In 1803 or 1804, Rev. Henry Hanker moved to Friends' Cove, near Rainsburg, where he owned some property, and preached in Friend's Cove, Wills' Creek (Lybarger's), Bedford, Dunnings Creek, Groundhog Valley, Comps, etc. In the oldest Bedford church book his name is not found. Although Rev. R. Weiser made a hasty record of the ministers who preached in the Bedford congregation, it cannot be fully depended upon, as he relied upon tradition. Some names are wanting and dates very faulty. In 1805 a traveling missionary, or at least one who represents himself as such,—Rev. Hainsey,—baptized a child on May 23, 1805. He represented himself as a Lutheran minister.

In 1813, Rev. Henry Hanker was drowned in Big Wills' Creek on his return home. No parochial report of his labors can be found in this congregation.

In 1814, Rev. John Paul Ferdinant Kramer, who signs himself D.D., V.D.M., Minimus et Professori in Academia Bedfordiensis, etc., taught a common German school in Bedford and preached for the congregation; there is no record of it, nor of ministerial acts.

In 1815 and 1816, Rev. Mockenhaupt preached in this congregation. (See Addison charge.)

In 1818, Rev. Tiedeman took charge of this congregation, and the first baptism recorded by him in the church book took place January 17, 1818, and the last November 12, 1819.

About July 1, 1821, Rev. John Frederick Osterloh took charge of this congregation in connection with some others. During his ministry the second, or brick union church, was built, the corner-stone of which was laid June 11, 1823, and dedicated September 19, 1824. The size, cost, and ministers present are unknown, but the cost must have been $3,000, at least. It was old style, with a gallery on three sides, spire and bell. In 1822, Rev. Osterloh protested to the Pennsylvania Synod against two

congregations located near Bedford, which under his predecessors were united with the Bedford congregation, which had called Rev. William Yeager, of Philadelphia. In 1825, a petition to Synod, undersigned by the church council and sixteen members of the congregation, stated that their congregation was vacant and that Henry Listinger was appointed as their delegate to Synod, to bring before it their vacant condition. Synod referred the whole matter relating to the Bedford congregation to a special committee, which consisted of Revs. C. Yeager, Dr. Lochman, Hecht and Hensel. The committee reported: "After due consideration of the difficulties referred to, it is of the opinion that Rev. Osterloh should continue to preach in the Bedford congregation to the end of his year and that the said congregation shall then honestly pay him his salary, and that afterwards an election for pastor shall be held by the congregation at which none but regular members of the Bedford congregation shall vote, between Revs. Osterloh and William Yeager, and the majority shall decide between them. That Revs. Schultze, Crigler and Heyer are requested to attend and preach on the day of the election, and conduct themselves according to circumstances." The congregations sent another similar petition to the first meeting of the West Pennsylvania Synod, which met in September, 1825. Synod advised the congregation to abide by the resolution of the Pennsylvania Synod passed at Reading, and that Rev. Herbst inform the congregation of said resolution. The election was accordingly held on December 12, 1825, and Rev. William Yeager, of Schellsburg, was elected. In 1828, Rev. Osterloh left Bedford County for York, Pa., never to return, needy and poor.

Of Rev. William Yeager it is truly said that he is the father of the Lutheran Church in Bedford County. He was the only Lutheran minister, not including McConnellsburg, who lived and labored in Bedford County from 1830 to 1832. During these years he served seven congregations, and from 1833 to 1839, four. As he preached in German only, in 1837 Rev. William L. Gibson was employed for one year to preach in the English. In 1839, individual members of the congregation sent letters in which they represented that the congregation was in a distracted and declining state, owing to the inability of the present pastor, Rev. Yeager, to serve them efficiently in the English language, and

they requested Synod to supply them with a minister who could serve them in both. Synod adopted the following, viz.: "That as these persons bring no charges against their worthy and aged pastor, they should remember him for his work's sake, and make due allowance for the unavoidable infirmities of age, and that the question of his removal be left to his own judgment." (Minutes, p. 17.)

In 1822, Rev. Yeager reported one congregation (Schellsburg), six infant baptisms, thirty-six communicants; from 1823 to 1825, two congregations, 415 infant baptisms, 155 additions, fifty losses, 309 communicants; money raised, $6. The large number of infants baptized, and communicants, is owing to the fact that he preached in so many schoolhouses for those who had too far to come to church, and there was a hope at some future day of forming a congregation. In 1826 to 1828, he reported four congregations, and we have a total for the three years, as follows: 430 infant baptisms, 118 confirmations, 569 communicants, forty-one losses; money raised, $18. In 1829, he reports five congregations, 125 infant baptisms, fifty-five confirmations, twelve losses, 720 communicants, one parochial school; money raised, $12.37. From 1830 to 1832, he reported seven congregations, 472 infant baptisms, 150 additions, twenty-five losses, 600 communicants, five parochial schools; money raised, $62.45. In 1832 he resigned Greenfield, St. Clairsville, Bobbs' Creek and Morrison's Cove (Potter's), to form the Newry charge. As he lived in Friend's Cove and served Schellsburg, Dunning's Creek (now Messiah or Dutch Corner), Bedford and Friend's Cove, he directed his attention eastward in the county, Everett, Ray's Hill, Clear Ridge, Baldwin, etc.

[By item, "money raised," appearing in this sketch, and in others which have been copied from Historian Focht, one should know that in the early days the pastors meant only *money raised for Synod;* and in no case does it include local expenses.—Ed.]

From 1833 to 1839, he reported four congregations, 635 infant baptisms, 277 additions, seventy-five losses, 400 communicants, two Sunday schools; money raised, $307.22. Total, 1,988 infant baptisms, 736 additions, 203 losses; money raised, $406.04. In 1840, Rev. William Yeager notified Synod that he obeyed the friendly advice of last Synod and resigned (on December 12,

1839) the Bedford congregation and three others (Schellsburg, St. Clairsville, which he had supplied, and Messiah [Dunning's Creek], which were united with it), with a desire that this charge might properly support a minister. He retained and preached in the Friend's Cove congregation to his death.

Rev. R. Weiser, August 1, 1841, to April 1, 1846. He held his first communion on August 8, 1841, and about sixty communed, but their names are not recorded. Revs. Yeager, of Friend's Cove, and S. W. Harkey, of Frederick City, Md., assisted at his installation.

The charge then consisted of the following congregations, viz.: Bedford, Schellsburg, St. Clairsville, and Dunning's Creek, or Dutch Corner, as it was commonly called. He soon began to spread out in Friend's Cove, Rev. Yeager's congregation. He and his students supplied with English preaching Morrison's Cove. At Everett he organized a congregation. Ray's Hill was supplied. Rev. B. Laubach, who studied theology with him, supplied Cumberland Valley. After Laubach was licensed and took charge of the Martinsburg charge, Rev. A. R. Height came to study theology with him and supplied Friend's Cove under Father Yeager, with English preaching, Rays Hill, Everett and Cumberland Valley. Westward of Bedford, in 1842, he dedicated the Dry Ridge Union Church, commonly called Metzger. Shafers (now Mt. Olive) having been vacant for some time, with Wills' Creek, he had supplied by one of his students. He would hold communions for his students, and at times reported nine congregations. Whatever criticism might have been found at the time with some of his doings, he was the man to carry forward the work which Father Yeager had begun but could not continue because of age and deficiency in English.

Rev. Weiser reported, in 1841 and 1842, four congregations; in 1843, nine congregations, 188 additions and 560 communicants. The Everett charge was now formed, and he again reports four congregations. His total parochial report runs as follows: 277 infant baptisms, 397 additions, 36 losses, 430 communicants, except the year 1843; 4 prayer meetings, 10 Sunday schools; money raised, $5,550. He resigned on April 1, 1846, and moved to Selinsgrove, Pa.

In 1846 the president reports to Synod that a new charge had

been formed of Schellsburg, Wills' Creek and Cumberland Valley congregations.

Rev. Peter M. Reitmeyer took charge of the Bedford pastorate April 1, 1846. It now consisted of Bedford, Messiah (Dunning's Creek), St. Clairsville (Bobbs' Creek), and Pleasant Valley (organized 1846). He reported four congregations, twenty-one infant baptisms, twenty-one additions, seven losses, two prayer meetings, two Sunday schools; money raised, $26.50. He resigned on April 1, 1847, as he and Rev. Winecoff, of Williamsburg, exchanged charges.

Rev. J. Winecoff, April 1, 1847, to November 1, 1848. During his ministry the first Lutheran Church located in the public square of Bedford was built. "On August 25, 1847, a congregational meeting was called to meet in the old union church, and the following resolution adopted: "That we, the majority of the members of the Lutheran Church, of Bedford, Pa., hereby instruct the deacons of our congregation, Jacob Semler, William Leary, George Reimund and Henry Nicodemus, or a majority of them, to purchase a suitable lot of ground for the erection of a new house of worship for the use of the congregation, with certain restrictions as to price, to be determined on by the majority of the members."

The two lots of ground upon which the present church and parsonage now stand were deeded December 14, 1847, for $750. The corner-stone was laid July 1, 1848. The building committee, H. Nicodemus, William Shafer and Peter Radebaugh, contracted with Henry Arnold for $2,300, Samuel Defibaugh "to make the brick." The plans, furnished by Solomon Filler, provided for a two-story building, about 40 by 60 feet, with a rear-end gallery, a fine structure for its day. The Lutheran interests in the union church and lot, used jointly with the Reformed for twenty-five years, were taken over by the latter (the lamps excepted), for $300.

Rev. Winecoff reported three congregations, fifty-one infant baptisms, 270 communicants, thirty-four additions, three prayer meetings, two Sunday schools, twenty-five teachers, 125 scholars; money raised, $50.22. He resigned on November 1, 1848.

Rev. Frederick Benedict, July 15, 1849, to September 22, 1858. During his ministry the compromise with the German Reformed

was made and the erection of the Lutheran church completed. He reported three congregations, three prayer meetings, 520 infant baptisms, 502 additions, seventy-three losses, 420 communicants, four Sunday schools, sixty teachers, 250 scholars; money raised, $2,970.

Rev. Samuel Yingling, January 15, 1859, to July 1, 1864. He reported five congregations for the first two years, and 560 communicants. Afterwards (the St. Clairsville charge was formed in 1860), 300.

Rev. Abraham Essick, October 1, 1864, to October 1, 1866. He reported four congregations, 297 communicants; money raised, $7,541.

Rev. J. G. McAtee, February 1, 1867, to February 26, 1871. He reported four congregations, 139 additions, forty-five losses, 346 communicants; money raised, $2,557.70.

Rev. J. B. Keller, May 1, 1871, to May 1, 1874. During his ministry the second Lutheran church was partly built, and the congregation worshiped in the basement. The corner-stone was laid on July 22, 1871. The basement was dedicated on January 21, 1872. He reported four congregations, fifty-seven infant baptisms, three additions, seventeen losses, 275 communicants, four Sunday schools, forty-two teachers, 285 scholars, one prayer meeting; money raised, $9,724.45.

In the Synod minutes of 1874, the following is reported: "The committee appointed at the last meeting of Synod, to aid in the redistricting of the Bedford and Bloody Run charges, report that by appointment we met at Bedford, October 7, 1873. The matter brought before us was the division of the Bedford charge, simply. All the congregations interested were represented in the meeting, and after a very full and deliberate consideration of the subject your committee was unanimous in advising the amicable division of the charge into two charges, viz.: Bedford, one congregation, and St. Mark's, Pleasant Valley and Bald Hill, the other." From this time the Bedford congregation supported its own minister.

Rev. George M. Rhodes, November 8, 1874, to November 2, 1879. During his ministry the auditorium of the church was finished, and dedicated on December 16, 1877. The pastor was assisted by F. W. Conrad, D.D., of Philadelphia, who preached the dedicatory sermon, and Revs. C. T. Steck and Kast.

The size of the new edifice is 44 by 74 feet, two-story, with a pulpit recess of 12 feet, steeple, and in every respect was calculated to occupy the most prominent square in Bedford, an honor to the congregation and the Lutheran Church. It is well finished inside, and cost about $14,000. The parsonage, with the repairs since, has cost about $5,500.

Rev. Rhodes reported one congregation, sixty-four infant baptisms, 112 additions, twenty-eight losses, 200 communicants, one Sunday school, twenty teachers, 150 scholars; money raised, $10,565.20.

Rev. B. F. Hunt acceptably served from Rev. Rhodes' resignation to Rev. Mr. Stock's service.

Rev. Charles M. Stock, November 1, 1880, to November 1, 1887. During his ministry the parsonage was repaired, at a cost of $2,100. He reported 240 communicants; money raised, $14,252.27.

The following items were furnished by the recent pastor, Rev. H. E. Wieand, Ph.D.

Rev. Milton H. Valentine, Jr., D.D.

December 1, 1887, to December 1, 1892. During this ministry ninety-two members were received, forty-three marriages solemnized, baptized twenty-seven infants, buried thirty-one people. His ministry was one rich in fruitage.

Rev. W. W. Anstadt

March 1, 1893, to November 30, 1896. Thirty-five children were baptized, received 124 into church membership, married forty couples, and buried thirty-three persons. A local historian says of this ministry: "It was replete with good things."

Rev. M. L. Culler, D.D.

August 1, 1897, to August 31, 1910. During this, among the longest pastorates of this church, 219 people were received into the church, 103 children were baptized, 198 marriages solemnized, and sixty-eight persons buried.

Rev. H. E. Wieand, Ph.D.

March 1, 1911, to March 11, 1917. One hundred and thirty-nine members were received, thirty-seven children baptized, fifty-

five marriages solemnized, and forty-six people buried. When this pastorate began, the church-life was at low tide. Dissension prevailed. But breaches were healed and harmony restored. During this pastorate the church was frescoed, a new hot-water plant installed in the parsonage, and improvements amounting to over $3,000. During this ministry the church never failed to raise its apportionment, totaling for the six years over $3,800 for benevolence and a grand total for all objects of over $23,000.

ZION EVANGELICAL LUTHERAN CHURCH

EVERETT, PA.

Rev. L. Stoy Spangler, Pastor.

During the holidays of 1834, Solomon Ritz, a theological student at the Seminary, Gettysburg, Pa., visited his home in Morrison's Cove, and on his return on foot was snowbound at Bloody Run, now Everett. He stopped at the home of Mr. Henry Messersmith, the "Minister's Hotel." As the snow prevented his return to school for a week, he was persuaded to preach in the evenings in the school-house. His services were so satisfactory that President Schmucker was asked to send him to the Lutheran people there for the summer. Ray's Hill offered to raise $20 to have his services there. He came and labored under the direction of Father Yeager. He preached here in an old union church, one side of which had fallen in; also at Ray's Hill, Groundhog Valley, John's Branch, Snake Spring Valley, Schoolhouse, Clear Ridge, and at Friend's Cove, in English, for Rev. Yeager. He labored about a year and a half and then returned to his studies. During his stay a union church was begun at Clear Ridge, put under roof, with door and windows, but no floor. For a number of years, until worn smooth, the congregation sat on the sleepers of the building.

A new union church was built in Everett about 1839, but at the dedication it became known that the deed called for a Union Methodist Church. In this church Rev. Reuben Weiser, of Bedford, preached occasionally in 1841-1842. During the spring of 1842 Rev. Benjamin Laubach, a student of the junior year in Pennsylvania College, Gettysburg, began to study theology under

Rev. Weiser, and to supply vacant points with preaching. After a few appointments in the Bloody Run Union Church, he was forced out by the Methodist people. He then held services for a season in the school-house, when the three or more Presbyterian families and the one or two Reformed decided to unite with the three or four Lutheran families in building another union church. The corner-stone for it was laid by Rev. Weiser, August 6, 1842, Revs. Laubach, E. Keller, Conrad Lepley, P. Lane and J. G. Howell being also present. The building committee consisted of Henry Messersmith, Solomon Hollar, Matthew Peables, Jacob Ebert and George Richey, the first two being Lutheran. The Lutheran congregation was organized September 25, 1842, with thirteen male charter members. Student Laubach was licensed by the Alleghany Synod at its first convention, September, 1842, and he assumed care of the Martinsburg Charge.

Adam Height, just graduated from Pennsylvania College, a student of theology under Rev. Weiser, began then to supply the following points:—Bloody Run, Ray's Hill, Clear Ridge, Friend's Cove, and Cumberland Valley. In August, 1843, he was licensed by Synod and the above points were formed into a charge. He reported in 1844, 5 congregations, 50 infant baptisms, 57 additions, 8 prayer meetings, 3 Sunday schools, 312 communicants and $27 raised for Synod. He resigned March 24, 1845.

In 1846 Synod put the Cumberland Valley congregation to the Schellsburg Charge, and licensed and recommended Rev. Jeremiah Fishburn to the Bloody Run pastorate. He began to preach in Groundhog Valley, called also North Cove, and in Sherman's Valley, now Ray's Cove; and hence reported 5 congregations again for the charge, with 200 communicants, 3 Sunday schools and $51.82 raised for Synod. He resigned September, 1848.

Synod resolved in 1849 that if the charge does not secure a pastor, the members of the Southeast Conference should supply it. However, pastors were secured, as the following list shows: Rev. Frederick A. Barnitz, February 1, 1850 to February 1, 1852; Rev. H. S. Koons, April 1, 1852 to January 1, 1853; Rev. William B. Bachtle, April 1, 1853 to January 3, 1857; for two years he reported six congregations, and then five, having dropped Clear Ridge. In 1856, Synod asked that Cumberland Valley again be cared for by the Everett pastor.

Rev. George C. Probst, October 1, 1857 to October 1, 1867. During 1862-1864 he supplied Clear Ridge, making the charge again one of six congregations. At his resignation he retained Mt. Pleasant as the nucleus of a new charge which he now began to serve, leaving four in the Everett Charge.

Rev. Philip Doerr, April 15, 1868 to November 1, 1869. On May 23, 1869, the new Everett Church, begun under Rev. Probst, was dedicated. It was a brick building, with end gallery, and cost $7,000. Revs. Probst, of Mt. Pleasant, Fink, of Johnstown, and Baker, of Altoona, were present to assist. The membership was reported as 233.

Rev. J. M. Graybill, July 1, 1870 to April 1, 1875. Rev. John Brubaker, D.D., July 1, 1875 to July 1, 1876. He reported 69 additions and 253 communicants. He resigned to become a professor in Carthage College.

Rev. W. S. Freas, December 15, 1876 to December 15, 1879. Rev. George M. Rhodes, February 22, 1880 to May 26, 1884. Synod recommended in 1884 that the charge be divided, Everett forming one, and Ray's Hill, Ray's Cove and Cedar Grove the other, under the name of the Ray's Hill Charge.

Rev. W. G. Campbell, October 15, 1884, to July 1, 1886. He reported 83 additions, 147 communicants, 1 Sunday school, 165 scholars, and $2099 raised.

Rev. George W. Baughman, October 30, 1886 to 1893. Rev. G. G. M. Brown, December 1, 1893, to February 7, 1905. During 1893 a ten-roomed parsonage was built at a cost of $1500. The basement of the church was thoroughly renewed and renovated in 1898.

The present beautiful and commodious building was dedicated on November 29, 1903. The building of 1869 was enlarged by an addition, 11 x 30. A tower, 14 x 14 x 60, was built. The interior was entirely refurnished with windows, pews, heating, light, carpets, and a new pipe organ, all at a cost of $10,000. Revs. W. S. Freas, D.D., and E. J. Wolf, D.D., LL.D., assisted on the occasion.

Rev. C. D. Russell, June 22, 1905 to 1910. Rev. F. J. Matter, December 1, 1910 to December 31, 1914. The parsonage was repaired during this period to the extent of $325.

Rev. L. Stoy Spangler, June 1, 1915 —.

FRIEND'S COVE [PLEASANT VALLEY] CHARGE

Rev. A. B. Miller, Pastor

St. James Evangelical Lutheran Church

BEDFORD TOWNSHIP, BEDFORD COUNTY, PA.

This congregation was principally formed of members belonging to the Messiah congregation, and a few to the Bedford congregation. In 1840, Rev. P. M. Rightmeyer, of the Bedford pastorate, began to preach at Jacob Fetter's schoolhouse. His successor, Rev. J. Winecoff, continued to preach there, as well as Rev. F. Benedict, who, in 1853, organized the congregation, date unknown. In May (date unknown) of 1854, the corner-stone was laid. It is known that a *Lutheran Observer* and *Lutheran Almanac* were put in the corner-stone, and no doubt a Bible and Lutheran hymn book. The church was dedicated on December 9, 1854. Rev. L. Knight, of Hollidaysburg, preached the dedicatory sermon. It is a frame building, 33 by 43 feet in size, and cost about $1,500. Henry Beegle, Jacob Fetter and John Croyl were the building committee. Rev. Benedict's parochial report of this congregation is contained in the history of the Bedford congregation.

This congregation belonged to the Bedford pastorate, and all the ministers who preached at Bedford preached here, until the Synod, in 1854, divided the charge into two. St. Mark's, St. James' and Bald Hill congregations then constituted the one charge, and the Bedford congregation the other. The names of the ministers here are given in the history of the Bedford congregation, as well as their parochial reports, which are also contained in said history.

On November 21, 1874, Rev. A. J. B. Kast took charge of the Pleasant Valley pastorate, and the "Friend's Cove," or "Zion" congregation, united with it and accepted Rev. Kast as their pastor. The pastorate now consisted of four congregations. He reported four congregations, sixty-three infant baptisms, fifty-eight additions, twenty losses, twenty communicants, one prayer meeting, seven union Sunday schools, sixty-six teachers, 326 scholars; money raised, $4,775.66. He resigned on January 1, 1878.

On March 31, 1877, a written agreement was signed to either build or purchase a parsonage in Bedford at a cost of $2,500. "That each congregation belonging to the charge, in case of its withdrawal, or being connected by Synod to another charge, or otherwise disconnected from this charge, that each of the four congregations should choose one man and the four should choose the fifth man as appraisers of the property, and each such congregation should be paid back according to the amount it paid for the parsonage, without interest." When both pastorates were supplied with ministers four men were appointed according to the above agreement and the fifth man was chosen, who appraised the parsonage property and the "Zion," now Yeager Memorial congregation, was paid for its share in the parsonage.

On April 1, 1878, Rev. J. W. Reese took charge. During the years of 1880 and 1881 the Yeager Memorial Church was built, near Rainsburg, and Zion congregation almost entirely worshiped in it. In January, 1882, a division of the Pleasant Valley (Friend's Cove) pastorate was effected, forming two pastorates. Rainsburg and Cumberland Valley to form the Rainsburg charge; Pleasant Valley, St. Mark's and Bald Hill the Pleasant Valley charge. He resigned the Pleasant Valley charge on April 1, 1882, and became pastor of the new Rainsburg pastorate. He reported for 1881, four congregations, sixty-five infant baptisms, forty-eight additions, thirty-one losses, 276 communicants, one prayer meeting, two Lutheran and two union Sunday schools, thirty-six teachers, 255 scholars; money raised, $1,664.01.

Rev. William M. Spangler took charge on May 7, 1882. During his ministry the Yeager Memorial congregation was paid, also the remaining debt resting on the parsonage, which, in all, amounted to $2,000. He reported three congregations, seventy-nine infant baptisms, eighty-two additions, sixty-five losses, 200 communicants, three prayer meetings, two Lutheran and one union Sunday schools, thirty teachers, 183 scholars; money raised, $4,539.59. He resigned on May 15, 1888, and moved to Accident, Md.

Rev. L. N. Fleck, July 1, 1888, to October 1, 1892.

As the church records of this pastorate were lost, supposed to have been burned at the time that Rev. Lingle left the charge in 1911, the present pastor had little but the few facts recorded

in the minutes of the joint council to add as history. The following may be of interest: Rev. W. H. Settlemeyer, January 1, 1893, to July 1, 1896; Rev. J. W. Lingle, pastor, August 1, 1896, to February, 1911.

In 1898 a new brick church, 36 by 50 feet, was built. It has a pulpit recess and fine memorial windows, costing $3,000. The dedicatory sermon was preached by Rev. M. L. Culler. Rev. E. E. Parson was also present and assisted. It was dedicated February 12, 1899. A new stable was built at a cost of $300 in 1906.

Rev. D. S. Weimer, November 1, 1911, to February, 1912.

Rev. J. J. Minemier, June 1, 1912, to December 1, 1914.

The parsonage received a new roof, wiring for electric light and cement walks at a cost of $110. He reported seventeen infant baptisms during his pastorate, and reported the confirmed membership as follows: St. James', ninety-one; St. Mark's, seventy-three; Bald Hill, thirty-one.

Rev. A. B. Miller, June 1, 1915. This pastorate so far has been characterized by improvements to all the church properties. During this pastorate the charge cemented the cellar, put a fine hot water heating system and bath room into the parsonage, put water, grain bins, harness closet, etc., into the stable, and put new grape arbors on the lot at a cost of $507, of which the pastor paid $160.

St. James' Church also installed an excellent hot air system at a cost of $203.

"While we have, indeed, reason, as a charge, to be thankful for our material improvements, our spiritual prosperity has not been so encouraging. We have added only twenty-four members to our communicant lists in two years, and baptized nineteen children, while our growth in grace is by no means what it ought to be, notwithstanding the fact that we have endeavored faithfully and earnestly to use every legitimate means of grace to bring ourselves more and more into the image of Christ Jesus," is the feeling of the present pastor.

The St. Mark's Evangelical Lutheran Church

COLERAIN TOWNSHIP, BEDFORD COUNTY, PA.

From the time that Rev. Osterloh took charge of the Bedford

pastorate in 1821, he and all his successors occasionally preached in a school-house in the neighborhood. All the Lutheran families either belonged to the Bedford congregation or to Zion congregation in Friend's Cove, and had to go from four to six miles to attend worship at either place. Things continued thus until 1860, about forty years, when Mrs. Elizabeth Shaffer, consort of John Shaffer, died. She was to be buried in the Lutheran graveyard at Bedford, but when the grave diggers dug down they came to an old grave. They filled it up again, began at another place and came on another grave. They then went back to Mr. Shaffer and inquired what was to be done. On their way to Mr. Shaffer's house they met Rev. Yingling, the pastor, who advised them to bury in the Cove, as a church would be needed there before long. Mr. Beegle went to Mr. Shaffer, got his consent and took Mr. Shaffer to the spot on his own land where the church now stands, and Mrs. Elizabeth Shaffer was the first person buried in that graveyard. Mr. Beegle, without delay, donated one acre of land and started a subscription, heading it with $100 towards building a Lutheran church. The corner-stone was laid about June 1, 1861. The pastor was assisted by Rev. C. L. Ehrenfeld, of Altoona, who preached the sermon for the occasion. The church was dedicated about December 1, 1861. By whom the pastor was assisted on this occasion is unknown, as the church book does not state. It was a neat one-story frame building, 30 by 50 feet, and cost about $1,500.

February 2, 1862, Rev. Yingling organized the congregation with thirty-six charter members, and several more persons were confirmed on the same day. Rev. Yingling continued its pastor until May 12, 1864, when he resigned the Bedford pastorate. His parochial report of this congregation is contained in the history of the Bedford congregation.

Rev. Abraham Essich, October 1, 1864, to October 1, 1866.

Rev. J. G. McAtee, October 1, 1867, to February 26, 1871.

Rev. J. B. Keller, May 1, 1871, to May 1, 1874.

The Bedford charge was now divided and this congregation was included in the new Pleasant Valley charge.

On November 21, 1874, Rev. A. J. B. Kast took charge of the Pleasant Valley pastorate. He resigned on January 1, 1878.

Rev. J. W. Reese, April 1, 1878, to April 1, 1882.

Rev. W. M. Spangler, May 7, 1882, to May 5, 1888. He had already made arrangements, before resigning, to build a new church in this congregation.

On July 1, 1888, Rev. L. N. Fleck took charge of the Pleasant Valley pastorate, and on the same day, July 1, 1888, the corner-stone for the second house of worship was laid. The pastor was assisted by Rev. H. McClintic of Rainsburg, who preached the dedicatory sermon, and the pastor, Rev. Fleck, laid the corner-stone. It was dedicated on December 2, 1888. It is a brick building, 33 by 52 feet, Gothic architecture, pulpit recess, corner tower and vestibule. The windows are stained glass and the house beautiful and well arranged, reflecting credit on pastor and people. The whole cost, not including hauling, etc., was about $2,160. About $600 was raised at the time of the dedication, which more than met all the indebtedness. Rev. Dr. Scholl, secretary of the Board of Foreign Missions, preached the sermon, and Rev. J. A. Clutz, secretary of the Board of Home Missions, solicited the subscriptions. The pastor conducted the dedicatory service. He resigned October 1, 1892.

During the pastorate of Rev. A. B. Miller a new iron fence, costing $150, has been placed about the cemetery.

The pastors of St. James' have served here regularly since the formation of the charge as at present constituted.

The Bald Hill Evangelical Lutheran Church

SNAKE SPRING VALLEY, BEDFORD COUNTY, PA.

As early as 1855 Rev. Solomon Ritz preached in the neighborhood of Everett and other points, while a theological student at Gettysburg, under the supervision of Rev. William Yeager, and in a school-house about one mile west of the present location of the church, as some Lutherans lived in the vicinity belonging to the Bedford congregation, but had four or five miles distance to attend preaching. Rev. Weiser also occasionally preached for them. The Presbyterians and German Reformed preached regularly at Mr. Lutz's school-house, and in order to save the Lutheran families Rev. F. Benedict, of Bedford, also began to preach regularly in the same school-house and organized a Lutheran congregation in Lutz's school-house, with twelve charter members (date unknown). Thus the three denominations worshiped

together in the above-named school-house until 1853. In 1852 the community built a union church on John G. Hartley's land, who belonged to the Methodists, and deeded it a "Union Methodist Church," which much displeased the whole community which had almost entirely paid for the building of the church. The people at once joined in to build another union church at Bald Hill, and in the spring of 1853 Henry M. Hoke, Daniel L. Difenbaugh and Michael Lutz were appointed a committee to build a union church at Bald Hill for the use of the Presbyterians, German Reformed and Evangelical Lutheran congregations. A corner-stone was laid (date unknown) and the church was dedicated in August, 1853, by Rev. F. Benedict (Lutheran), T. R. Davis (Presbyterian) and M. Heckerman (German Reformed). Rev. Victor Conrad preached the dedicatory sermon. The church was furnished by the ladies of the three denominations. It is a neat one-story frame building, 40 by 60 feet, and cost about $1,500, all paid on the day of dedication, with a surplus remaining on the books, which was used in enclosing the church lot. Rev. F. Benedict continued its pastor until September 22, 1858. His parochial report of the charge is contained in the history of the Bedford congregation. Mr. Henry M. Hoke, on December 21, 1855, deeded the church lot to the above-named denominations. On January 15, 1859, Rev. S. Yingling took charge of the Bedford pastorate. In 1860 he resigned the St. Clairsville and Messiah congregations to form the St. Clairsville charge. His parochial report of this congregation is contained in the history of the Bedford congregation. In 1863 the church was repaired at a cost of $300. He resigned on July 1, 1864, and moved into the bounds of the Central Synod of Pennsylvania.

On October 1, 1864, Rev. Abraham Essich took charge of the Bedford pastorate. His parochial report of this congregation is contained in the history of the Bedford congregation. He resigned on October 1, 1866.

On October 1, 1867, Rev. J. G. McAtee took charge of the Bedford pastorate. His parochial report of this congregation is contained in the history of the Bedford congregation. He resigned on February 26, 1871, and moved into the bounds of the East Pennsylvania Synod.

On May 1, 1871, Rev. J. B. Keller took charge of the Bedford pastorate. His parochial report of this congregation is contained in the history of the Bedford congregation. He resigned on May 1, 1874.

The Bedford charge was now divided. Bedford supported its own minister. Pleasant Valley, Bald Hill and St. Mark's, with which the Zion congregation was permitted to unite, formed the Pleasant Valley charge, afterwards the Friend's Cove charge.

On November 21, 1874, Rev. A. J. B. Kast took charge of the Pleasant Valley pastorate. His parochial report of this congregation is contained in the history of the Pleasant Valley congregation. He resigned on January 1, 1878.

On April 1, 1878, Rev. J. W. Reese took charge of the Pleasant Valley pastorate. His parochial report of this congregation is contained in the history of the Pleasant Valley congregation. He resigned on April 1, 1882, and continued to preach in the Rainsburg charge. The other pastors in order are the same as those for the St. James' Church.

After assuming charge the present pastor, Rev. A. B. Miller, led the congregation to make church improvements to the amount of $140, paid in cash, consisting of the painting of the church and an iron fence for the lot.

ST. JAMES' EVANGELICAL LUTHERAN CHURCH

HUNTINGDON, PA.

Rev. F. R. Wagner, D.D., Pastor

The Lutherans of Huntingdon were somewhat organized prior to the year 1803, when they sent in a petition to Synod for a pastor "to break the Bread of Life unto them."

The congregation was regularly organized, however, in 1804, when the Synod of Pennsylvania licensed Rev. Frederick Haas and induced him to accept the call to become the "first Lutheran minister to reside in Huntingdon and in Huntingdon County," which then included also the present territory of Blair County.

His ministry began July 1, 1804, and he preached at first in the court house. His pastorate extended to Waterstreet, Williamsburg, Clover Creek, Marklesburg, Cassville and even to Allens-

ville in the "Big Valley." "In some of these places he preached only once or twice a year, holding communion; in others every six, eight or twelve weeks."

The first building was a small one-story brick church erected in 1809-1810; size, 28 by 32 feet. It was the first church built in the town, and it was located at the corner of "Moore and Montgomery Streets." The lot was deeded to Henry Miller and George Faulkner, trustees of the Lutheran Church, by William Smith, D.D., then "proprietor of Huntingdon." This deed is dated November 14, 1795. The "consideration" was to be "one silver dollar."

This little church was used also by other denominations, some of whose congregations were organized therein.

In 1807 Miss Elizabeth Miller, of Huntingdon, became the wife of Rev. Frederick Haas, this "pioneer preacher of Huntingdon."

He resigned February 7, 1815, reporting thirty-five baptisms, forty confirmations, ninety communicants, nine funerals.

In 1815, Synod indicated Tussey Mountain as the dividing line in the charge, and thereafter it was hard to retain a pastor.

The Rev. Rebenach supplied during the years 1817 to 1819.

Rev. John Frederick Osterloh became pastor in 1820 and then resigned July 1, 1821, reporting five congregations and 136 members.

A period of decline followed, and in 1828 it was reported that "there was not a Lutheran minister in all Huntingdon and Blair Counties." "In 1830 and again in 1840, the little church, with nearly an acre of ground, with the cemetery, were sold to the highest bidder." For more than twenty years no report from this congregation appears in the minutes of Synod.

Rev. Jacob N. Burket was sent, in 1846, by the Alleghany Synod, as a missionary (at $33 a month) "for congregations in and around Huntingdon." He stayed only one year and a vacancy existed until 1853.

Rev. P. M. Rightmyer came in 1853, serving also Waterstreet, Spruce Creek and Sinking Valley. He says that "there were only two or three families here still holding to the church, among whom were the Snyders and Mrs. Couts." After preaching awhile in the court house and in the Baptist Church, he proposed

to "build a small church to the memory of Luther."

The second church building was dedicated in 1854, the corner-stone having been laid on July 1 of the same year. The lot, located at the corner of Mifflin and "Franklin" (now Sixth) Streets, was purchased from David Africa, Esq., for $300 by David Hawn, who, "for the consideration of $100," deeded it, January 26, 1857, to Frederick Snyder, Abraham Speck and Christian Couts, trustees of the Evangelical Lutheran Church.

OLD LUTHERAN CHURCH, HUNTINGDON, PA. (SECOND BUILDING)

Building committee: Rev. P. M. Rightmyer, David Hawn and David Speck. The contractor was Reuben Romig. The price was $1,400. Rev. Cyrus Rightmyer was the able assistant of his brother during the latter part of his pastorate.

On examination of the corner-stone in 1876 the following contents were found:

1. A small Bible with this inscription: "Presented by the Lutheran Sabbath School of Waterstreet."

2. A copy of *The Standing Stone Banner,* of July 1, 1854, published by J. Simpson Africa and Samuel G. Whittaker.

3. A copy of *The Huntingdon Journal,* of June 21, 1854, published by William Brewster.

4. A copy of *The Huntingdon Globe,* of June 21, 1854, published by William Lewis.

5. A copy of *The Lutheran Observer,* of June 30, 1854; published by Benjamin Kurtz, D.D., Baltimore, Md.

6. Copies of the Minutes of the Alleghany Synod for the years 1850, 1851 and 1853.

7. A sheet of paper indicted as follows:

"This Evangelical Lutheran Church, the corner-stone of which is laid this day, was conceived and undertaken to be built by a few members of that denomination (encouraged and assisted by P. M. Rightmyer). We, therefore, the members of the Lutheran Church in the town of Huntingdon and this vicinity, in reliance upon Divine aid, and feeling confident of the sympathy and co-operation of the neighboring churches of our own denomination and the good wishes, prayers and assistance of the Christian community generally, do, in the presence of Almighty God, the Great Head of the Church, lay this corner-stone and intend upon it and these walls to erect a house for the worship of God; that we, in unison with other denominations in this borough, may, 'under our own vine and fig tree,' have a place where the sacrifice of grateful hearts and the incense of pure devotion may be poured forth to the Father of all our mercies, and where we may worship God according to the dictates of our own conscience and the faith of our fathers.

"But if any should inquire what are the peculiarities of the Lutheran denomination, I respond in a few words: The Bible—the Bible is our creed. Our prominent articles of belief are: The unity of God; the trinity of persons in the Godhead; the divinity and humanity of Jesus Christ the Son of God; the fall of man; his redemption and salvation through the efficacy of the atonement by the eternal Son of the eternal Father; the necessity of the sanctifying influence of the Holy Ghost to convert, regenerate and make us meet for heaven and a life of holiness and obedience to the Word of God and His commandments as an evidence of our acceptance and our faith in Him. Our motto, with one of old, is: 'In fundamentals, unity; in non-essentials, liberty; in all things, charity.'"

Rev. Robert Fletcher came as pastor of "The Huntingdon Extension Mission" in 1855. He organized a congregation in "the Lick Ridges"—now Union Church, which, with Huntingdon and Marklesburg, constituted the charge. He resigned March 1, 1858.

Rev. Jacob K. Bricker became pastor January 1, 1859. He added the "White Church near Grafton," and reports a total of

175 communicants and two Sunday schools with 220 attending. Money raised for all objects, $877.29. He resigned January 1, 1864.

Rev. J. H. Bratton assumed office August 1, 1864, and on account of ill health resigned October 1, 1866.

Rev. Joseph J. Kerr followed, January 1, 1867, and in 1868 organized at Mill Creek and Hawn's school-house. At Synod in 1869 the committee reported: "Our Huntingdon mission is able to take care of itself and is in good condition." The $200 a year which Synod had given "to help along" was thereafter discontinued. The pastor reports for the four congregations, 284 accessions, 259 communicants, 290 in Sunday school. He resigned December 31, 1871.

Rev. Solomon McHenry arrived in 1872, when "Hawn's school-house" was the only other point in the charge. He resigned April 1, 1875. He supplied Petersburg Pastorate a few months, then the Newry charge till 1881. He removed to Franklin County. His death occurred March 12, 1892, and his body was buried in the cemetery here.

Rev. William J. Zimmerman, a seminary student, supplied from July to September, 1875.

The third church building was decided upon as soon as Rev. Joseph R. Focht became pastor, January 20, 1876. The last services in the old church were held on April 30 (Sunday), and on Monday night Prof. A. L. Guss delivered his farewell lecture, "Remember the Days of Old."

Building committee: Washington Buchanan, Hon. John G. Boyer, Prof. A. L. Guss and George Paul. The contractor was John Isenberg. The price was $9,000.

The corner-stone was laid May 10, 1876, the pastor being assisted by Rev. J. F. Shearer, of Altoona. This church was "a brick edifice, two stories, 40 by 65 feet, with a pulpit recess of 5 feet and a steeple 155 feet high." At this time 161 communicants were reported and 150 in the Sunday school. Mr. Focht resigned February 1, 1876.

Rev. E. G. Hay began service August 8, 1878. The new church having been finished, it was dedicated August 25, 1878. The pastor was assisted by his father, Prof. C. A. Hay, D.D., Rev. M. G. Boyer and Rev. John H. Menges, who preached the

dedicatory sermon. The Ladies' Aid Society was organized July 10, 1879. The pastor resigned about November 1, 1881.

Rev. David R. P. Barry succeeded as pastor, February 1, 1881. Lightning had struck the steeple of the new church, which, with other repairs, cost about $300. The entire debt of $1,900 was cancelled in 1887. St. James' Church became self-sustaining on April 1, 1887, and no longer a part of a charge. The Woman's

ST. JAMES' EVANGELICAL LUTHERAN CHURCH, HUNTINGDON (THIRD CHURCH)

Home and Foreign Missionary Society was organized in 1881, another indication of the good work of this pastorate.

Rev. William W. Anstadt began his very successful pastorate November 1, 1887. The Young People's Society of Christian Endeavor was organized March 1, 1890. Rededication took place January 31, 1892, after thorough repairs, installation of a heat-

ing plant, etc., costing about $1,000. The Young People's Mission Band and the Children's Mission Band were organized May 15, 1892. Communicants, 237; Sunday school, 189. Resignation, February 27, 1893.

Rev. C. M. Sandt preached his first sermon as pastor, April 2, 1893, and remained exactly six years, preaching his last sermon, March 31, 1899. Under his capable leadership the congregation made splendid progress.

Rev. S. E. Slater began his ministry here on Sunday, July 2, 1899, and was installed September 3. At the expiration of fifteen months he resigned on account of impaired health.

Rev. H. N. Follmer entered the pastorate February 1, 1901. A parsonage was purchased at the corner of Fourth and Mifflin Streets. Because of the unusual growth and advancement of the congregation during this pastorate, it became evident that better church accommodations and equipment would be necessary. Communicants, 414, and 325 attending Sunday school.

Old home week (September 5-11, 1909), which recognized the centennial of the Borough of Huntingdon, was fittingly observed. Revs. Kerr and Barry, former pastors, and also Rev. Fred Barry participated with the pastor in the services of the church.

Rev. Follmer resigned September 12, 1909, to accept a call to a professorship in Susquehanna University.

Rev. Frederick R. Wagner began service March 1, 1910. By a fortunate circumstance it became possible to purchase the long-desired property adjoining the church, and it was acquired. The *fourth church building* was decided upon by the congregation on March 14, 1911, and upon later consideration, a new parsonage was included. Farewell services were held April 30, 1911. The corner-stone was laid October 1, 1911, the pastor and church officers being assisted by the president of Synod (Rev. D. P. Drawbaugh), and President William A. Granville, Ph.D., LL.D., who delivered the principal address of the occasion.

The *dedication* occurred July 7, 1912. Secretary of Church Extension H. H. Weber, D.D., and Prof. H. N. Follmer, D.D., made the addresses.

Including furnishings, pipe organ and the adjoining property purchased ($3,000), the cost approximated $50,000. Cash and

pledges were received amounting to about $38,000.

The buildings are constructed of brown stone, and include the main church auditorium with council room, social rooms, kitchen, furnace room and toilets in the basement; the two-story Sunday school annex communicating directly with the church; also a complete three-story parsonage adjoining. The whole structure is covered with a beautiful roof of green tile, and occupies a lot now measuring 100 by 100 by 75 feet, at the corner of Sixth and Mifflin Streets.

ST. JAMES' EVANGELICAL LUTHERAN CHURCH, HUNTINGDON (PRESENT CHURCH)

The building committee: John W. Snyder, Hon. T. B. Patton, F. E. Mobus, George B. Weaver, Harry Brown.

The finance committee: Dr. H. C. Frontz, A. V. Shaffner, G. S. Williams, Dr. G. G. Harman, Prof. A. R. Barclay, Prof. J. H. Likens, J. A. Greenleaf, C. L. Croft, David Strait, Sr., W. B. Waite, G. W. Sanderson, H. W. Wagner, R. L. Warsing, D. E. Johnston, B. H. Grove, J. O. Bergantz, W. Frank Kyle, Clarence Grove.

The duplex envelope system of finance with the annual every member canvass was inaugurated very successfully in February, 1914.

In 1916 there were nearly 500 members of the church, and 400 enrolled in the Sunday school. The contributions for all objects amounted to $8,012.

The seventy-fifth convention of the Alleghany Synod was held in St. James' Church, October 7-11, 1915, and the year following this congregation was honored by the election of the pastor as the president of Synod.

It may be noticed that in a history of a little more than a century and a decade this congregation has had no less than eighteen pastors, two building sites and four church edifices. The cut shows the external evolution.

The early discouragements and struggles have long since been rewarded with a fair degree of prosperity and success, and St. James' Lutheran Church, of Huntingdon, is now one of the best organized and most progressive congregations in our community. A Ladies' Aid Society, second to none in efficiency; Children's, Young Ladies' and Women's Missionary Societies, Junior and Young People's Societies of Christian Endeavor may be mentioned among our organizations.

The Sunday school has been especially progressive, and under competent officers and teachers. Eleven of the seventeen classes of the adult and intermediate departments are organized classes, of which four are for men. The beginners', primary and junior departments are well graded and efficient.

The former parsonage is still owned by the congregation, and its rental adds to the income of the church.

St. James' Lutheran Church now presents one of the most beautiful and most serviceable church properties in the County seat, well furnished and equipped, including art glass of special merit and perhaps the best pipe organ in the county. The furnishings are largely gifts and memorials.

We have been assisting one young man to prepare for the ministry, and recently two others have also decided to enter this sacred calling.

MILL CREEK CHARGE

SKETCHES PREPARED BY REV. W. A. H. STREAMER, JUNIATA CONFERENCE EDITOR

The Lutheran Church at Mill Creek, Pa.

The earliest Lutheran services in this neighborhood were conducted by Rev. Christian Lepley, pastor at Lewistown and Allenville, in an old log school-house about a mile north of Mill Creek. Rev. A. R. Height, who, in 1845, was pastor at Allenville, also preached here occasionally, as did Rev. R. Fletcher, pastor of Huntingdon charge in 1855, and Rev. J. Bratton, who took charge at Huntingdon in 1864. Rev. J. J. Kerr was called to Huntingdon, January 1, 1867, and in 1868 reported for the first time the Mill Creek congregation. The month and date are not given, nor number of charter members.

For a time this congregation worshiped in the old Baptist Church, about a mile north of Mill Creek, which they leased from the Baptists. About $300 was spent on repairs according to the terms of the lease, which was signed on the part of the Baptists by David Hare, Adam Warfel, James Sloan, and on the part of the Lutherans by Abraham Speck and Amos Smoker.

Rev. Kerr resigned December 31, 1871, and was followed April, 1872, by Rev. Solomon McHenry, under whose ministry a division was made, so that Huntingdon and Hawn's constituted a pastorate, and Mill Creek, Mt. Zion, "Ridge," and McAlevy's Fort the Stone Valley charge. Rev. McHenry resigned 1875, and was succeeded by Rev. A. A. Kerlin, who had supplied the congregation at McAlevy's Fort. Rev. Kerlin served until April, 1881, and was succeeded by Rev. S. Croft, M.D., who served until April, 1885, when he resigned all but the Fort congregation, which he continued to supply. Rev. McHenry, pastor at Cassville, supplied Mill Creek and Mt. Zion during 1885 and 1886, or until Rev. B. R. M. Sheeder was called to Stone Valley pastorate, February, 1887. He resigned April 1, 1890.

July, 1890, Rev. E. E. Deiterich took charge of Stone Valley, and served till October 1, 1891. During his pastorate the cornerstone of a new church was laid at Mill Creek, October 12, 1890, and the new church dedicated October 25, 1891.

It is a frame building, 30 by 45, with pulpit recess, and cost

$1,900. Revs. Croft, Kerlin and Sheeder assisted in the dedication services.

Rev. Edwin Dingman, December 9, 1892, to August 13, 1894.

Rev. G. L. Courtney, September, 1895, to December 1, 1896.

Rev. S. Traver, April, 1898, to August 15, 1900.

He served two charges, six churches—Cassville, Grafton, Hawn's, Mill Creek, Mt. Zion and McAlevy's Fort—with a membership of twenty-four, forty-one, forty-five, twenty-five, seventy, forty-seven, respectively.

Rev. J. H. Houseman, March, 1901, to May 1, 1903.

Rev. W. D. Nicoll, 1904, to March, 1905.

The Fort congregation was supplied for a period by Rev. F. S. Schultz, from Pine Grove Mills, during 1910-1911, the other two congregations of the charge being without pastoral care meanwhile.

In 1913 the charge is made to consist of Mill Creek, Union, Hawn and Cassville, but is vacant.

Rev. J. B. Guiney served from October, 1915, to November, 1916.

Four congregations now make up this charge. Cassville, Hawn's, Mill Creek and Mt. Zion (Ridges). Grafton, Newburg and Orbisonia, at one time or another, have been connected with them. These latter named now belong to the Juniata Conference graveyard.

Mt. Zion Lutheran Church

CASSVILLE

Mt. Zion (Cassville) Church came into being through the activities of Rev. Haas, the pioneer Lutheran minister of this territory. He preached in Mr. George Stever's house in 1805 or 1806, and then organized the congregation. Unfortunately, records do not seem to have been a matter of importance in the minds of these early fathers, and we, their children, are left in the dark very largely concerning the early history. We know not how many participated in this early organization, nor anything concerning the progress of the work.

The church book begins with Rev. Rebenach, in 1817, who states that Rev. Haas resigned February 7, 1815.

Much of the history of progress of this congregation is identi-

fied with Marklesburg and Huntingdon, as it was frequently united with them in the same charge, sometimes with one of them, sometimes with both and often enough out in the cold.

The wonder is that in spite of its being so frequently isolated there should still be an active organization here.

Its history is a story of patient waiting and steadfastness of purpose to endure hardship.

The first church, a two-story log structure, was built during the ministry of Rev. William Schuler, McConnellsburg, Fulton County, 1822-1828, who supplied here regularly from that point. Mr. George Stever donated an acre of ground for the church and graveyard. The log church stood near to where the present brick church stands, was 28 by 30 feet, with gallery around three sides, with high octagonal pulpit and sounding board; cost about $500.

Rev. D. Moser is the pastor in charge of the field about November 1, 1829, and though not a man of robust health, ministered to a field about seventy miles from one end to the other.

In 1830 he requests Synod to release him from Marklesburg and Cassville, but is asked by Synod to continue a while longer, which he did, resigning November, 1831.

This closes the relations of this church with Waterstreet charge. There follows a vacancy of seven years.

In 1838 Synod assisted in forming a charge of Clover Creek, Marklesburg and Cassville, and Rev. John G. Ellinger, a student in the seminary at Gettysburg, was licensed at the meeting of Synod and called to the new field, preached for this for two years and in the fall of 1840 resigned it. Out in the cold again.

In 1841 Synod provided for Cassville as follows: "That if this congregation cannot procure a regular minister, the neighboring ministers visit them as they can."

In 1846 Cassville congregation is made a part of the Huntingdon charge, together with Marklesburg and Russell Schoolhouse, a preaching point. No congregation was organized there. March 1, 1847, to March 1, 1848, Rev. J. N. Burket was pastor. Following him came the Rightmeyers, and during their ministry the new brick church was built in 1856. The building was 35 by 45 feet and cost about $2,000. The pastor, C. Rightmeyer, was

assisted by his brother, P. M. Rightmeyer, of Waterstreet, and Rev. Henry Baker, Altoona, Pa., who preached the dedicatory sermon. Rev. C. Rightmeyer also began to preach at Orbisonia, Pa., and in a number of school-houses. He resigned December 1, 1850. January 3, 1857, Rev. William B. Bachtel took charge of Marklesburg pastorate, giving some attention to this congregation, and fourteen members were added.

Now interest began to center in the Omaha mission enterprise, and in 1858 Huntingdon, Marklesburg and Lick Ridge (Mt. Zion) were made a new charge by Synod and Cassville again out in the cold.

In the minutes of 1859 we have become a mission, though how or by what means we have no record, except the following resolution (p. 19): "That the conference, within whose bounds the Cassville mission lies, be appointed a committee to procure the services of a minister for said mission, and in case they cannot obtain one, they shall have the mission supplied with preaching among themselves."

December 1, 1859, Rev. John Forthman took charge of Cassville, St. James' (Newburg) and Orbisonia, though in the latter place there was as yet no organization.

He expresses the hope that in a short time, judging from the outlook, the field will be self-sustaining.

In 1860 Synod appropriated $100 to the Cassville mission for one year, eight months of which have already expired. From this time forward, running through the pastorate of J. W. Ebert, various sums, from $100 to $200 per year, were voted to the mission, when, in 1865, Synod instructed the missionary that "Synod will be constrained to withdraw its support hereafter, unless the mission increase the pecuniary support to the pastor and give speedy prospect of becoming self-supporting."

In October, 1866, a conference of this mission and the various churches of the Marklesburg charge redistricted the territory, and Marklesburg, Cassville and Newburg constituted a pastorate, while Huntingdon, Ridge and several adjacent points constituted a mission.

Rev. M. G. Boyer took charge of the pastorate so formed, October 1, 1866. He resigned June, 1868, and removed to the mission at Atchison, Kan.

Rev. J. Frazier, 1868-1873; Rev. S. Croft, M.D., 1875-1880; Rev. J. W. Lingle, 1880-1884, followed in order and again a long vacancy. In 1886 a new charge, Cassville, Hawn's and Grafton, was formed, Newburg being left out, though the new pastor, S. McHenry, preached there once or twice. He resigned April 1, 1888.

Rev. S. Croft took charge a second time, April 1, 1888, and served till March 14, 1892.

Rev. S. A. Shaulis, 1892 to August, 1897.

Rev. H. R. Fleck, December, 1900, to 1908.

Rev. Fleck died at his post at the age of seventy-five years, having preached for fifty years with vigor and commendable success.

Hawn's, or St. Mark's Lutheran Church

The Hawn people, in a very early day, came from York County, and were among the first settlers on the Raystown branch of the Juniata River. They were staunch Lutheran people, and attended Huntingdon Church when Rev. Haas preached there, as well as at Cassville when Rev. Schultze preached there and at "Garner's" also to hear Rev. Ellinger, traveling frequently seven to ten miles to attend service. Other Lutheran families moved into the neighborhood, and in 1853 Rev. Peter M. Rightmeyer began to preach occasionally in the "Hawn" school-house; and when Rev. Cyrus Rightmeyer, in 1855, was called to Marklesburg pastorate, he preached in this school-house regularly every four weeks. He left in December, 1856, and the next record of preaching here is in 1867 after Rev. J. J. Kerr took charge of Huntingdon mission, who also organized this congregation. The date of organization is not known. It is called St. Mark's Evangelical Lutheran congregation. Rev. Kerr's resignation of this congregation is April 1, 1870.

Following him, Rev. S. McHenry was pastor, resigning Huntingdon pastorate April 1, 1875. A joint council meeting held March 3, 1875, constituted Huntingdon and Hawn's a pastorate, and during this year the Hawn brothers built a brick church, 28 by 40 feet, on their own land and at their own expense. The cost was about $2,000. It was completed in the spring of 1877. January 30, 1876, Rev. Joseph Focht was called to the pastorate.

June 17, 1877, the new church was dedicated, Rev. M. G. Boyer preaching the sermon. Rev. S. Croft, M.D., Cassville, assisted.

Rev. E. G. Hay was pastor August 8, 1878, to November 1, 1880; Rev. D. R. P. Barry from February 6, 1881, to April 1, 1888.

During his pastorate the Hawn brothers deeded the church lot to Alleghany Synod. A first deed was made during Rev. Focht's ministry. This not being on record was destroyed by the Hawns and a new deed increasing the size of the lot was executed. The will of the last of the Hawn brothers was contested, which, if successful, would have deprived Synod of this property. The will was sustained and the church property is vested in Alleghany Synod. It is cared for by a board of trustees who annually report to Synod. The legacy originally was $1,939, and the interest amounts, at present, to about $120 annually, which is applied to the current exenses of the church as needed.

For some years it has been connected with the Mill Creek charge. For list of pastors, in addition to above, see Cassville and Mill Creek Church sketches.

Mt. Zion Lutheran Church on Lick Ridge

Mt. Zion history is practically identical with that of the other points in this field, and differs only in its beginnings. This territory was originally strongly Presbyterian, although a few Lutheran families lived here. About the year 1855 an emigrating spirit prevailed in the Ridge and the Presbyterian congregation lost thirty-six members by removal. It happened that a number of Lutherans were among the purchasers of these vacated homes.

October 1, 1855, Rev. Robert H. Fletcher took charge of Huntingdon mission and surrounding points, and by permission of the "Session" of the Presbyterian Church, he preached in this Presbyterian church and started a protracted meeting there. After a few nights' service he was locked out by the Presbyterians, and the meeting, per force, was continued in a schoolhouse, and at its close the Lutheran organization was effected, but the exact date is unknown for the record, if one was made, is lost. Emigration among the Presbyterians continued, and some

of those remaining united with the Lutheran congregation which grew rapidly.

Pastors are identical with those of Huntingdon mission, of which charge the congregation was a part for some time, and include the names of Rev. J. K. Bricker, January 1, 1859, to 1864; J. H. Bratten, August 1, 1864, to October 1, 1866; J. J. Kerr, 1867-8, to December 31, 1871. In August, 1871, the Lutheran congregation bought the Presbyterian interest for $400, and made repairs costing the same amount; total cost about $800. The building is 32 by 40 feet, one-story frame. In 1872 a redistricting placed this congregation in the Stone Valley, now Mill Creek, charge, since which time pastors and history are identical.

The Evangelical Lutheran Church at McAlevy's Fort, Pa.

(Unattached)

This congregation was organized with the adoption of a constitution, February 17, 1845, and the election of officers.

The records of that meeting, with the names and number of charter members, together with the records of additions up to 1848, were lost in the fire which burned up the house of Mr. Anspach.

Previous to this organization this band of faithful Lutherans would cross Tussey's Mountain to Pine Grove Mills to attend service, a distance of ten miles. Occasionally the pastor, D. Moser, returned the compliment and crossed the mountain to preach at the Fort.

In 1847 preparations were made to build a church, 40 by 45 feet, a frame, and the corner-stone was laid in the spring of 1848.

The pastor, Rev. D. Moser, was assisted by Rev. D. Sell, of Aaronsburg. The dedication was held in the fall of the same year, 1848, and Rev. George Anspach, of Mifflinburg, assisted the pastor, Rev. D. Moser. The lot for the church, one acre net measure, was deeded to the congregation by Henry Walbam for a consideration of $1. The cost of the building was about $1,500. Rev. Moser continued a member of Alleghany Synod until after the meeting of Synod, 1856. Most of his field was on the territory of the Central Synod of Pennsylvania, but he

and his churches had joined in the organization of Alleghany Synod previous to this.

The history of McAlevy's Fort, from this time forward, is identified with the Stone Valley pastorate until more recent years. Because of its isolated location it has been increasingly difficult to supply the point. Ministers of Pine Grove Mills have given it some attention as have also ministers from the Petersburg charge, but in recent years they have not had regular preaching. That there is still a little band of faithful Lutherans there is little short of remarkable. They deserve better at the hands of old Alleghany.

The Former Lutheran Church at Grafton, Pa.

This is the history of a deserting congregation.

It was formed largely out of Garner's, Marklesburg congregation. They worshiped together in the old stone church in Woodcock Valley, a mile and a half north of the town of Marklesburg. When finally it was decided that the best interests of the congregation required a church building in the borough of Marklesburg and the new building (1871) became a fact, it seemed to the Grafton folks the additional mile and a half made a distance too far for them, so a church of their own was projected.

A lot of ground was given by Dr. Trexler for a consideration of $1, with the proviso in the deed that when it ceases to be used for Lutheran Church purposes it shall revert to the donor, etc.

Since 1875, Rev. M. G. Boyer had preached for this people in a brick school-house near to Gratton. The congregation was organized October 2, 1878, when a constitution was adopted with nineteen charter members, who undersigned it.

August 2, 1879, a congregational meeting decided to build a church. The corner-stone was laid November 1, 1879, and the church was dedicated December 22, 1879. Rev. Henry Baker, First Church, Altoona, preached the dedicatory sermon, and Rev. Joseph Focht, Huntingdon, Pa., assisted in the services.

The building was 28 by 40 feet, and cost about $1,200, raised largely throughout the valley.

Rev. Boyer continued to be pastor until 1886, when a redis-

tricting of the territory placed this and the Hawn Church in the Cassville charge.

It so remained until about 1910, when, after meetings conducted by one Rennicks, a member of the Christian and Missionary Alliance, in conjunction with Rev. Henry Fleck, their pastor, matters underwent a change. Rev. Fleck died shortly after the close of these meetings, and the people were turned from their Lutheran faith. Efforts were made (none too wisely) to have them return, but these were of no avail and the matter culminated when they sat in congregational meeting as Lutherans, conveyed their property to three trustees, and met as a Christian and Missionary Alliance and bought the property from the trustees for $1.

THE FORMER ST. JAMES' CHURCH AT NEWBURG, HUNTINGDON COUNTY, PA.

A few Lutheran families had moved into this neighborhood as early as 1846, and Rev. J. N. Burket, pastor of the Huntingdon Mission, preached for them occasionally in the Chestnut Grove school-house, the community being then known by the general term Paradise Furnace. He continued this service up to the time of his resignation, 1848.

Rev. P. M. Rightmeyer, of Williamsburg pastorate, also gave some attention to these churches, preaching at Marklesburg and Cassville at the request of Synod, and stopping at Chestnut Grove school-house on his way between these points. This continued until the summer of 1854, when his brother, Cyrus Rightmeyer, who had supplied these points, was licensed to preach by Alleghany Synod, and took charge of the field. He resigned December 1, 1856.

Rev. William B. Bachtel supplied at Chestnut Grove for a year in connection with his work at Marklesburg.

Rev. J. K. Bricker, pastor of Huntingdon Mission, organized the congregation, November 20, 1859, with ten charter members, by adopting a constitution and election of proper officers.

July 10, 1862, Rev. J. W. Ebert took charge of Cassville Mission, and in March, 1863, the matter of a building was taken up at Newburg. Mr. B. F. Baker deeded the congregation a lot near Newburg. Mr. Valentine Weaver, a soldier who was killed

in the war, before he left had bequeathed his property and money for the purpose of building a Lutheran church in the neighborhood, but only the sum of $300 was realized by them. Mr. Baker took the contract with no time limit, hence the building project dragged along through several years, the builder working when it suited him. The building, 35 by 45 feet, frame, cost about $1,500. It was finally completed and dedicated during the ministry of Rev. M. G. Boyer, May 12, 1867.

Newburg shares in the tribulations of the Cassville charge, and because of its isolated location and through the effect of vacancies and lack of attention of ministers, is finally dead, and the church which stood for some years as a monument to want of Lutheran enterprise, was finally sold and moved away.

The former Lutheran Church at Orbisonia, Pa.

The story of Lutheranism at Orbisonia begins with the visits of Revs. P. M. and Cyrus Rightmeyer.

Nothing definite in the way of organization was effected until, in 1860, Rev. John Forthman, pastor at Cassville, organized a congregation. How large a number is not known, as there is no record of that. A church was built under the pastorate of Rev. J. W. Ebert on a lot deeded by the Orbison heirs with the proviso that when the Lutherans cease to use the building it shall revert to the donors.

Other Lutheran congregations contributed largely to the enterprise, and the church was built and dedicated, free of debt, June 19, 1864.

The isolated location of this church made it hard to serve regularly, and in the redistricting of the territory it was left out and does not appear in Alleghany Synod minutes after 1867.

It had few supplies, if any. The church was used and abused by the public. Some of the members moved away; others formed other church affiliations, and but four or five remained.

In 1875, Rev. S. Croft, M.D., made several appointments to preach in the church, but no one attended. A trustee who had gone over to the Presbyterian Church proposed to sell it.

The Reformed people, who had begun a work at Orbisonia, offered $400 for the property, and the matter was brought to the attention of Synod, and a committee, Revs. Kistler, M. G.

Boyer and J. R. Focht were appointed to look after our interests. Rev. Focht was given charge of the matter, to save expense, and the property was finally sold for $400. When claims amounting to $100 were filed, they were paid and the balance was given the Huntingdon Church without interest. So closes the history of another Lutheran Church.

THE EVANGELICAL LUTHERAN CHURCH AT MOUNT UNION, PA.

Rev. J. W. Shannon, D.D., Pastor

To the Rev. H. N. Follmer, D.D., at the time pastor at Huntingdon, should be given the credit of beginning the work at Mount Union.

After frequent agitation of the matter by him on the floor of Synod, and at the meetings of conference, the Northeast Conference authorized the appointment of a committee consisting of Rev. H. N. Follmer, H. R. Fleck and O. C. Roth, D.D., to make a canvass, and if results justified it, to take such steps as were in their judgment necessary.

This action was taken by conference at its meeting at Martinsburg, Pa., May 12, 1903. The canvass was made during the middle of June. The first service was held in I. O. O. F. Hall, on Friday evening, June 26, 1903; Dr. Roth, of Altoona, delivering the address.

At this meeting, R. J. Faust, C. V. Hackman and G. B. M. Kepler were appointed a committee to draft a constitution and by-laws.

The report of this committee was adopted July 7, 1903, on which day Rev. H. N. Follmer preached. Dr. Roth was also present at this service.

At a service held July 14, 1903, the organization was completed by the enrollment of twenty-one charter members, and the election and installation of R. J. Faust, C. V. Hackman and I. A. Basset as elders; G. B. M. Kepler, W. G. Fisher and Charles Ingwers as deacons. Mr. Ingwers was not present at this service, and as a consequence was not then installed. The subsequent meetings were held in a hall above Ewing's store. On July 19, 1903, Prof. John I. Woodruff, of Selinsgrove, preached, and

organized the Sunday school with the following officers: Superintendent, R. J. Faust; assistant superintendent, C. V. Hackman; secretary, W. G. Fisher; treasurer, J. H. Foster; librarian, George Myers; organists, Stella Dreese and Adaline Basset.

On July 19, services were conducted by Rev. L. A. Weigle, of New Haven, Conn., who was then called to act as supply until October. Eight members were added to the list during his pastorate.

On September 25, 1903, the congregation was received by the Alleghany Synod at its meeting at Meyersdale.

Rev. A. S. Hartman, D.D., secretary of the Board of Home

LUTHERAN CHURCH AND PARSONAGE, MT. UNION, PA.

Missions, preached for the congregation on September 27, 1903, at which time the congregation made request for aid from the Board. The request was granted, and aid was given, beginning December 1, 1903, on which date Rev. Theodore L. Crouse became pastor of the congregation. Without delay the pastor began a canvass for funds to buy a lot for a church.

By May 1, 1904, a lot was bought for $1,000, and paid for. The corner-stone of the church was laid September 25, 1904. Rev. M. S. Cressman, of Lewistown, delivered the sermon at

this service. Rev. Koehler, of the Presbyterian Church, brought greetings from the local churches. The offering on this day was $116.

The church was dedicated July 16, 1905. The Rev. A. S. Hartman, D.D., preached in the morning, Rev. H. R. Fleck spoke at the fellowship meeting in the afternoon, and Rev. M. S. Cressman, D.D., preached in the evening.

The cost of lot and building, exclusive of considerable labor and material donated, was $7,500; $3,700 had been raised before

MR. R. J. FAUST,
Mt. Union, Pa.

the dedication; the balance, exclusive of a $1,000 loan from the Board of Church Extension, was received in cash or good subscriptions on that day.

Quite substantial gifts in decorations and furnishings were received from members and friends of the congregation.

Those mentioned by the pastor in his account of the dedication services are: Windows by Mr. R. J. Faust, Sr., Mr. Joseph Dreese, and by the Sunday school of the Lewistown Lutheran Church; the corner-stone and baptismal font by Mr. Charles Stratford, of the Methodist Church; the pulpit by Mr. Fleisher,

of Newport; the carpet by the Ladies' Aid Society, and the organ by Mr. and Mrs. R. J. Faust, Jr., and Mr. Ambrose West, of Plymouth, Pa.

Rev. Crouse resigned October 15, 1906, after having served the congregation two years, ten months and one-half.

Rev. W. C. Spayde, the second regular pastor, began his ministry here December 1, 1906, and served for three years and three months.

Rev. Carl Mumford assumed charge of the pastorate November 1, 1910, serving until May 17, 1916. During the last year

MR. C. V. HACKMAN,
Mt. Union, Pa.

of his ministry here the beautiful and thoroughly equipped parsonage was built on the south end of the lot, at a cost of about $4,000.

The present pastor, Rev. J. W. Shannon, D.D., arrived at Mount Union, March 15, 1917. Fairly full memoranda found in the church record of the events attending the organization of the congregation and the building of the church, placed there by the first regular pastor, Rev. Crouse, and Mr. R. J. Faust, Sr., are the sources of information for this sketch.

The charter members were: Mr. R. J. Faust, Mrs. R. J. Faust, Mr. C. V. Hackman, Mrs. C. V. Hackman, Mr. I. A. Bassett, Mrs. I. A. Bassett, Adaline M. Bassett, Mr. G. B. M. Kepler, Mrs. G. B. M. Kepler, Mr. W. G. Fisher, Mr. Frank Both, Mr. Joseph Dreese, Mrs. Joseph Dreese, Gussie A. Dreese, Mr. Charles Wenzel, Sr., Mrs. Charles Wenzel, Mr. H. C. Spidle, Mrs. H. C. Spidle, Mr. J. H. Foster, Mr. George Myers, Mr. Charles Ingwers.

The ladies, through their Aid Society, have done very efficient work throughout the congregation's history. A live Christian Endeavor Society, and a Ladies' Home and Foreign Missionary Society have been maintained.

A number of the charter members had waited years for the organization of and hailed with joy the coming of the Church of their fathers, the Church in which they were baptized and trained.

THE MT. PLEASANT (CLEARVILLE) CHARGE

BEDFORD COUNTY, PA.

Sketches by Rev. W. A. H. Streamer, Juniata Conference Editor

MT. PLEASANT LUTHERAN CHURCH

Five congregations at the present time constitute this charge, which has now for some years been ofttimes pastorless. Perhaps no charge in the Synod has furnished more good men for the ministry, and it might seem as if the Church at large had failed to show a proper appreciation of their service along this line.

Mt. Pleasant congregation was organized sometime during 1854 by Rev. W. B. Bachtel, who a short time before had been called to the Bloody Run, now Everett pastorate. His first services were held in the school-house here. The corner-stone of the church was laid in 1856 and the church building nearly completed when Rev. Bachtel resigned about January 1, 1857.

Rev. George C. Probst, then in his senior year in Seminary in Gettysburg, was called to the Everett pastorate, and thereafter for many years was bishop in fact, if not in office, throughout all southeastern Bedford County, and was certainly the principal factor in Lutheranism for years in the whole county.

The new church was dedicated in August, 1857, by Rev. Probst, assisted by Rev. S. S. Schmucker, D.D. Rev. Probst had taken charge of the Everett pastorate, which then consisted of Mt. Pleasant, Friend's Cove and Ray's Hill, on October 1, 1857.

In 1868 he reported his charge as follows: Friend's Cove, Bloody Run (Everett), Ray's Hill, Mt. Pleasant, St. John's, and Ridge, having as members seventy, sixty, twenty-five, sixty, thirty-five and twenty-five, respectively, with union Sunday schools at the first two and a prayer meeting at the second.

The first church, one story, 40 by 50 feet, costing about $1,500, built here in 1857, was destroyed by fire in 1912. It was replaced by the present building, built in 1914. This beautiful structure was dedicated October 18, 1914. It is a brick veneer, 40 by 54 feet, covered with metal shingles. The windows are all memorial. The structure is handsomely furnished. The entire cost was $5,000. Rev. F. J. Matter, pastor at Everett, held dedication services, at which time the remaining debt of $200 was overpaid. Revs. H. E. Wieand, Ph.D., and Frownfelter, of the local M. E. Church, also rendered assistance.

The list of pastors for the charge is as follows: Rev. W. B. Bachtel, 1853 to 1855; Rev. G. C. Probst, 1857 to October 1, 1897.

On October 1, 1867, Rev. Probst resigned the Everett charge, and the congregations were divided by Synod to form parts of three charges. Of the six, Rev. Probst retained Mt. Pleasant and the "Ridge," adding Clearville, 1869, and Black Valley, 1889.

All of Rev. Probst's life in the ministry, from 1857 to 1899, was spent in this territory. While forming this last charge, his salary was only $200 a year; but he would not ask anything from the Mission Board. Among the most happy fruits of his earnest gospel preaching and consecrated life was his baptizing and later confirming seven of his young men who entered the Lutheran ministry. They are as follows: Rev. Simon Felton, deceased; Rev. A. K. Felton, Rev. Ephraim Felton, Rev. D. S. Weimer, Rev. E. V. Roland, Rev. E. E. Snyder and Rev. Ernest L. Pee, a nephew.

There followed in order these pastors of the charge: Rev.

W. G. Slifer, August 23, 1898, to August 23, 1903. The Mt. Zion Church, now added (1900), made the charge as it is at present. An eight-roomed brick parsonage was purchased in 1899, for the sum of $875. Rev. J. M. Snyder, May 25, 1905, to June, 1908; Rev. W. G. Slonaker, September 20, 1909, to 1913; McLean Davis, supply, summer of 1913; J. H. Hege, supply, summer of 1915.

Clearville Lutheran Church

MONROE TOWNSHIP, BEDFORD COUNTY

The Clearville congregation was organized in January, 1869, by Rev. G. C. Probst, pastor at Mt. Pleasant.

The first house of worship was an old-style building, a union church, and very little concerning the building of it is known by the present generation. The new or second church, also a union church, was built in 1881, at a cost of about $2,000. It was dedicated by Rev. Probst on October 30 of that year. The new building is 40 by 50 feet, with belfry and bell. It has always been served by the same pastors as Mt. Pleasant, which see for the list.

Grace Lutheran Church

Barren Grove (Grace), or "Log" Church, or, as it is sometimes called, the "Ridge" Church, is the oldest congregation in the field. Work here was begun as early as 1833, when Rev. W. Yeager, of Friend's Cove, occasionally preached for this people. Solomon Ritz, who is mentioned in the history of other congregations, preached here, and during the eighteen months of his stay the "Old Log" Church was built, 25 by 30 feet, but was not finished. The congregation sat on the sleepers and cross-timbers until they wore them smooth, so says tradition. For fifteen years this was their place of worship before it was finished.

In June, 1843, Rev. A. R. Height took charge, but resigned in March, 1845. Revs. Fishburn, Barnitz and Koons followed in the Everett pastorate, but do not appear to have preached here; but Rev. Bachtel began to preach for them in 1853, continuing about two years, when he stopped.

In 1867, Rev. Probst resigned the Everett charge, retaining Mt. Pleasant, and this congregation was reorganized March 13, 1871. The parochial reports, as also the list of pastors since Rev.

Probst, are contained in the records of Mt. Pleasant congregation.

Black Valley (Trinity) Lutheran Church

Rev. Yeager, according to notations of several skeleton sermons, preached at Baldwell school-house in this valley as early as 1835, but no trace of a congregation is found after 1837, until Rev. G. C. Probst began to preach in the valley and organized a Lutheran congregation with twenty-five charter members, May 11, 1889. A church was built in 1881, however, and the Lutherans own about half of it. It is a frame building, and cost about $1,200. It was made a regular part of the Pleasantville charge by Rev. Seifert, in 1898, when it is first reported to Synod with a membership of forty-eight. It has been a part of the charge since, and served by the Mt. Pleasant pastors.

Zion Lutheran Church

Zion Lutheran congregation, of Chapman's Run, in a churchless district, was organized February 3, 1899, by Rev. G. W. Slifer, with twelve charter members, and admitted to Synod in October following. A church was built, and dedicated September 23, 1900, the sermon being preached by Rev. M. L. Culler, Bedford, Pa., with services by Rev. J. M. Stover, of Rainsburg, and Rev. G. G. M. Brown, Everett. The church is 48 by 36 feet, a frame structure, beautifully located. The windows are of stained glass, four of them memorial. The interior woodwork, pulpit and pews are in imitation of walnut. This neat and attractive house seats 300 people, and cost but $1,000. It was dedicated free of debt. It has always been a part of the Mt. Pleasant charge, and served by those pastors.

THE MARKLESBURG-SAXTON CHARGE

Rev. William A. H. Streamer, Pastor

These two congregations have been connected as a charge since the year 1882, when the Stonerstown congregation, now Saxton, was organized. With them for a time the Grafton, Pa., congregation, now extinct, was connected.

Evangelical Lutheran Church

of Marklesburg (James Creek P. O.), Pa.

This congregation has been known at various times as "Woodcock Valley," "Garner's," and, as at present, "Marklesburg."

Lutheran history in this section begins with the arrival on the territory of John Michael Garner and his wife, who came from near Sharpsburg, Washington County, Md., on the Antietam, August 17, 1794.

They found a location to please them, one and one-half miles north of the present borough of Marklesburg, where there was abundance of water and where the limestone outcrop was much in evidence.

Here they bought a tract of land containing 279 acres and settled, while all around them, in course of time, sons and daughters were located, and since that time their descendants have been connected with the Lutheran Church, and a great-grandson, Rev. M. G. Boyer, D.D., was for many years the beloved pastor of the charge. The church book records, August 15, 1802, the baptism of "Elizabeth," a daughter of these parents, as also that of another daughter, "Mary," born August 5, 1803; but by whom is not recorded, nor is the date of Mary's baptism set down.

The congregation has been connected with various pastorates during the progress of its history; sometimes a part of the Huntingdon field, sometimes connected with "Cassville" and "Clover Creek" and Martinsburg, and these various shiftings were not always to her advantage; in fact, quite otherwise, resulting in many "vacant" periods, some of them long continued.

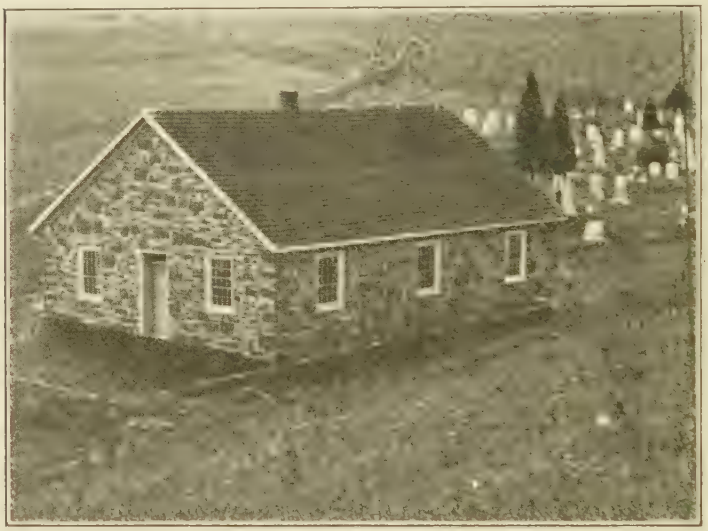
Rev. Haas, who served the Huntingdon pastorate for some years, seems to have been the first regular pastor; and when he resigned, February 7, 1814, the congregation must have been ten or twelve years old, though the exact date of its organization is not to be found in the record.

In the years 1812-13, Rev. Haas reported ninety communicants in Huntingdon and Blair Counties, one congregation in Center County, one congregation in Mifflin County.

This congregation has played no small part in the development of the Lutheran Church in Central Pennsylvania, and her sons and daughters, with their descendants, have been sources of

strength in many of our town and city congregations, for they have gone out from her borders in large numbers.

The first services were held in the open, or in the Garner homestead, where John Michael Garner had provided a large room in his log house, which was used for that purpose. Mr. Garner died in 1805, but the services were still held there during Rev. Haas' term of service and afterward, until a good log schoolhouse was built on the farm of Michael Garner, Jr., near Marklesburg.



OLD STONE CHURCH, NEAR MARKLESBURG, PA.

In this school-house services were held until the "Old Stone Church" was built, in 1840. This church is still standing, and is used occasionally for funeral services, standing as it does at the end of the cemetery. This church was constructed of native stone, is one story, 35 by 53 feet, and stands on part of the original Garner tract. The ground was deeded to the congregation by Matthew Garner, for a consideration of $1, May 16, 1845.

Here the congregation flourished and here they worshiped until 1871. The development of the surrounding country rendered a more central location necessary, and in 1870-71 a new

frame structure was built in Marklesburg borough. This building was 40 by 60 feet, afterward remodeled so as to have a separate room for Sunday school purposes, and is now 60 by 60 feet. The stone church had cost about $1,200, the new church about $2,700, and the remodeling about $1,500.

The growth of membership, as in most country churches, was not spectacular, but a steady gain has been made, in spite of many removals, and at the present time numbers at least 200 active members.

A history of the labors of its various pastors is not possible in the limits of this sketch, but the names, with terms of service, follow: Rev. Haas, about 1804 to February 7, 1814; Rev. Rebenach, 1817 to 1820; Rev. Osterloh, 1820 to July 1, 1821; Mr. Henry Heine, 1821 and 1822; Rev. N. G. Sharretts, 1826 and 1827; Rev. Daniel Moser, 1829 to November 1, 1831; Rev. J. Martin, 1833 to 1837; Rev. John G. Ellinger, 1838 to 1842; Rev. Benjamin Laubach, October 1, 1842, to July 1, 1843; Rev. William G. Laitzle, November 1, 1843, to April 1, 1847; Rev. Jacob Burket, April 1, 1847, to March 1, 1848; Rev. P. M. Rightmeyer, supply, 1851 to 1853; Rev. Cyrus Rightmeyer, 1854 to December 1, 1856; Rev. William B. Bachtel, January 3, 1857, to April 1, 1858; Rev. Jacob L. Bricker, January 1, 1859, to January 1, 1864; Rev. J. H. Bratten, August 1, 1864, to October, 1866; Rev. M. G. Boyer, October 1, 1866, to June 13, 1868; Rev. J. Frazier, September 1, 1868, to September 1, 1871; Rev. J. S. Heslig, August 28, 1872, to April 1, 1875; Rev. M. G. Boyer, April 1, 1875, to July 28, 1895; Rev. D. M. Blackwelder, December 1, 1895, to December 1, 1897; Rev. J. S. English, June 1, 1898, to January 10, 1904; Rev. A. R. Glaze, July 1, 1904, to July 1, 1905; Rev. H. C. Rose, November 12, 1905, to February 6, 1910; Rev. M. A. Spotts, May 15, 1910, to April 15, 1912; Rev. William A. H. Streamer, September 1, 1912, to present time.

St. Matthew's Evangelical Lutheran Church

SAXTON, PA.

Because of imperfectly kept records, the exact date of the organization of this congregation is a matter of uncertainty. Rev. John Richard, then pastor at Martinsburg, Blair County,

seems to have held the first services and held a first communion service and probably effected the organization in 1854 (exact date is not recorded). In that year Mr. Daniel Kensinger deeded a lot of ground in Stonerstown to this congregation and a church building was contracted for with David Bolger, builder. This contract was not carried out because Mr. Hartzog, the subscription committee (not a member of any Church), left these parts, taking with him the funds collected, just as the building was under roof and a payment due. No money being forthcoming, the contractor abandoned the enterprise. Rev. Richard about

ST. MATTHEW'S EVANGELICAL LUTHERAN CHURCH AND PARSONAGE, SAXTON, PA.

this time resigned the Martinsburg charge, and thus affairs were at a standstill. In the latter part of 1855, Rev. Henry Seifert took charge at Martinsburg, and services here were resumed, and an effort made to complete the church. This effort was successful under Mr. George W. Gibony, contractor; and in 1856 the church was dedicated, minus a pulpit, however. The cost was about $1,500 up to this time. The work of the church proceeds under considerable difficulty, and a series of disturbances between the members of this church and some Methodist brethren who had obtained a foothold through a union Sunday school carried on, culminated in a sale of the whole property to the Methodists, by the sheriff of the county, April 27, 1862, for $115,

and the old congregation ceased to exist. Twenty years and a day later the present St. Matthew's Evangelical Lutheran congregation was organized, April 28, 1882, by Rev. M. G. Boyer, then pastor at Marklesburg, Huntingdon County, who had preached here several times. The old church property, which had been sold to a member of the German Reformed Church when the Methodist people built a new church in Saxton, was bought by the new organization for the sum of $205. Repairs at a cost of $1,050 were made, and the church dedicated free of debt, July 29, 1883, Rev. W. W. Criley, Second Lutheran Church, Altoona, preaching the sermon.

In this church we worshiped until the year 1894.

In 1892 the Woman's Home and Foreign Missionary Society of the church purchased a lot in the Putt addition to Saxton, on the south side of Church Street, afterward exchanging it for two lots on the opposite side of the street. These two lots they presented to the congregation and work on a new church was begun January 15, 1894.

The following ladies were members of the Society at that time: Mrs. Emma S. Norris, president; Mrs. Margaret H. Clark, vice-president; Mrs. E. S. Cremer, recording secretary; Mrs. Elmer Sanderson, corresponding secretary; Mrs. Annie Moore, treasurer; Mrs. J. F. Sanderson, Mrs. J. S. Crum, Mrs. J. A. Covalt, Mrs. E. J. Border, Mrs. Elizabeth Stapleton, Mrs. Annie Grove, Mrs. Belle Ross, Mrs. Barbara Martin, Mrs. E. L. Helfer.

On July 14, 1894, the corner-stone, presented by E. N. and W. S. Palmer, Everett, Pa., was laid, Rev. E. D. Weigle, D.D., Altoona, Pa., preaching the sermon. This church was completed, and dedicated December 23, 1894, at which time Rev. Prof. E. J. Wolf, D.D., of the Gettysburg Theological Seminary, preached the sermon. The church was free from debt.

During 1898 a parsonage was built on the east lot at a cost of about $900.

Twelve hundred dollars was raised by the congregation during 1906 and 1907 for improvements.

A pipe organ, built by W. P. Moeller, Hagerstown, Md., was purchased, and was dedicated March 28, 1909.

Electric lights were installed in both church and parsonage in the spring of 1913, at a cost of $150. In the fall of 1915 a new

asbestos shingle roof was put on the church, costing about $900, and in the summer and fall of 1916, by refrescoing, placing new pews and new carpet in the auditorium, about $1,000 was added. In May, 1917, the Sunday school, which had contributed very liberally toward the other repairs, purchased a new piano through Mr. V. N. Herbster, who with his family, active workers in church and Sunday school, contributed half the cost.

The congregation has been served by the following pastors: Rev. M. G. Boyer, D.D., July 28, 1882, to August 1, 1895; Rev. D. M. Blackwelder, October 6, 1895, to December 1, 1897; Rev. John S. English, June 1, 1898, to January 10, 1904; Rev. A. R. Glaze, August 1, 1904, to July 1, 1905; Rev. H. C. Rose, November 12, 1905, to February 6, 1910; Rev. M. A. Spotts, May 15, 1910, to April 15, 1912; Rev. William A. H. Streamer, September 1, 1912, to present time.

PETERSBURG CHARGE

Rev. A. G. Null, Pastor

Zion Evangelical Lutheran Church

PETERSBURG, PA.

We quote the following from the late history of Huntingdon and Blair Counties, viz.: "A few members of the Waterstreet Evangelical Lutheran Church, desiring a more convenient house of worship (for it was over five miles to the Waterstreet church), united in 1868 to build a meeting-house at the above place. Among the most active in the enterprise were John Rung, Jacob Fisher, Abraham Piper and George P. Wakefield. The church was dedicated on January 10, 1869, by the pastor of the Waterstreet charge, the Rev. A. H. Aughe, and after the dedication, on January 12, a congregation with thirty-seven charter members was organized and the Lord's Supper celebrated." There is no record of a corner-stone being laid. Mr. John Rung deeded one and one-half lots to the church on July 6, 1872. The following description of the dedication is given in the *Lutheran Observer* of April 2, 1869, by Rev. A. H. Aughe: "On January 10 our new and beautiful little church was dedicated. It was a noble

effort. We had no church organization at this place. Hence it required large subscriptions from the few to secure the amount necessary to complete the building. The citizens all contributed cheerfully and liberally. It cost about $2,000.

"The church is 42 by 46 feet, with a spire and a bell, all nicely finished. It presents a fine appearance and is an additional ornament to the village. Five of the neighboring brethren had been invited to be present at the occasion, but all failed to come and the dedication sermon had to be preached by the pastor. Although the weather was very unfavorable, the house was full. The

ZION LUTHFRAN CHURCH, PETERSBURG, PA.

effort to liquidate the debt was a success and now we owe no man anything. The meeting was continued for three weeks and twenty souls professed faith in Christ. We have since organized a congregation on the place of forty-five members. To God be all the glory."

Rev. Aughe resigned the Waterstreet charge on September 1, 1869, and made no report to Synod for the last year.

Rev. J. J. Kerr, of Huntingdon, in connection with that charge, supplied this congregation with preaching. The report of this congregation is not included in Rev. Kerr's reports of the Huntingdon charge, as he only supplied it. He reported eighteen infant baptisms, fifty-four additions, eleven losses, eighty communicants, one prayer meeting, one Sunday school, two teachers, 100 scholars; money raised, $132. He resigned the Huntingdon

charge December 31, 1871. Rev. J. B. Christ supplied this congregation for one year with Antis (Salem), and in 1872 reports Petersburg and Antis together, nine infant baptisms, 115 communicants, two prayer meetings, two Lutheran schools, sixteen teachers, 110 scholars; money raised, $27.75.

When, in 1872, Rev. S. McHenry took charge of the Huntingdon pastorate, he also supplied this congregation with preaching, and reported for this congregation nine infant baptisms, fifty-five additions, twenty-six losses, eighty communicants, one prayer meeting, one Sunday school, seventeen teachers, ninety-eight scholars; money raised, $92.86. On October 1, 1875, he ceased to supply this congregation.

Waterstreet and Petersburg in 1876 were formed into a charge and Rev. G. S. Battersby took charge of it on April 1, 1876. On June 15, 1877, it was incorporated. His reports are contained in that of the Waterstreet congregation. He resigned April 1, 1881.

Mr. John Rung bequeathed by his will $2,000 to this congregation, the interest of which shall be used to keep the church property in repair.

On April 17, 1881, Rev. A. A. Kerlin took charge of the Waterstreet pastorate. In 1883 the church was repaired, amounting to $500. He was born and raised on a farm in Center County, near the foot of Tussey Mountain. His first charge was at McAlevy's Fort, where their three children were born. He served the Waterstreet charge about thirteen years. He reports for the charge: Additions, 270; baptisms, 215; losses by death, 200; marriages, 100. He resigned April 8, 1894.

Rev. Stephen Traver entered upon his duties in this charge June, 1894. Their residence was at Waterstreet. His wife was an accomplished artist and gave lessons in painting. Unfortunately, we do not have his records. He resigned January 8, 1898.

Rev. A. D. Potts, D.D., Ph.D., came from Center Hall to the Waterstreet charge, March 25, 1898. He resided at Petersburg, living in his own hired house the larger portion of the time. While here he received the title Doctor of Divinity. He labored here about twelve years, and reports: Additions, 137; losses by death, seventy-two; marriages, fifty-six; baptisms, 219. He resigned December 31, 1910.

Rev. F. P. Fisher assumed charge May 19, 1911. He came direct from the Seminary, this being his first charge. While here a parsonage was built at Petersburg at a cost of about $5,700. Of this amount the Waterstreet people paid $1,200. Rev. Fisher was born and raised in Center County, where his parents still reside. While here he married Miss Edith Buck, also of Center County. He reports: Additions, eighty-five; losses by death, eight; marriages, seven; baptisms, thirty-seven. He resigned October 9, 1913.

Rev. A. G. Null became pastor March 1, 1914. He and his wife were both natives of Carroll County, Md. During this pastorate a modern dining-room and kitchen have been built in the church. The indebtedness has been reduced in both churches about $3,000. The benevolences of this church have been doubled the past year (1915-1916). The report for the Petersburg congregation to date is: Baptisms, sixty; additions, ninety-seven; losses by death, nineteen; marriages, eighteen.

Waterstreet, or Trinity Lutheran Church

Waterstreet is a little town snugly nestled in the valley of some of the high peaks of Tussey Mountain, ten miles distant from Huntingdon, along the old State road leading from Huntingdon to Frankstown, Newry, and across the Alleghany Mountains. Near this place, in a little hamlet known as Shaffersville, are perhaps the marks of early Lutheranism for this locality, if indeed not for both Huntingdon and Blair Counties. In the last quarter of the eighteenth century, probably about 1786, if not earlier, there took place an influx of Germans into this vicinity, among whom were the yet surviving names of Shaffers, Hilemans, Mytingers, and others. True to the genuine type of that faith, they could not long live without their Church. So they immediately began to hold services in the homes round about. And out of this meagre beginning, together with the aid of traveling missionaries on their way westward, the first Lutheran congregation in all this wide territory was organized. This took place in the home of one Louis Mytinger, who lived in the mansion house which is still standing near the Waterstreet Inn. The year of that organization as a certainty is unknown, but was likely 1796.

We have little historical data prior to the coming of Rev. Fred-

erick Haas upon the field (1804). He preached at the following places: Huntingdon courthouse; in Kishacoquillas Valley near Allenville; at Spruce Creek near Seven Stars; in Mr. George Mattern's house, where a congregation was organized and the Lord's Supper celebrated; at Waterstreet, in the house of Louis Mytinger; in Half-Moon Valley (now Gatesburg), Center County; in Sinking Valley at Mr. George Fleck's house, where a congregation was organized and the Lord's Supper celebrated; in Antis Township at Mr. George Adam Domer's house (grandfather of Harry Domer, Esq., of Washington, D. C.), where Salem congregation was organized, instructions given the young, and the Holy Communion offered; at Alleghany Furnace (now the First Lutheran of Altoona); at Newry in log cabin school-house; at Frankstown in cabin school-house; at Williamsburg in log cabin school-house; at Clover Creek in school-house; at Garner's (now Marklesburg, Penn Township) in Mr. Michael Garner's dwelling where a congregation was effected and communion given; in Trough Creek Valley (now Cassville) in the home of Mr. Stever. These congregations and preaching stations constituted the first regular charge in Huntingdon County, and is the foundation of Lutheranism in Huntingdon and Blair Counties. In many of these places preaching was held only once, or at best twice a year. In 1812, Rev. Haas reported ninety communicants, and resigned February 7, 1815.

In 1816 the Huntingdon charge was divided. The dividing line was Tussey Mountain. The Sinking Valley charge now consisted of Sinking Valley, Waterstreet, Seven Stars, Half-Moon Valley, Salem (in Logan Valley), Alleghany Furnace, Newry, Frankstown, Williamsburg and Clover Creek. Mr. John G. Schmick, a young man studying under Rev. Peter Schindel, Sr., of Sunbury, Pa., supplied the Sinking Valley charge. In 1817, Mr. Schmick did not pass the examination of Synod, but by the entreaties of this charge, which had given him a call, he was continued as supply. And by resolution of Synod he was requested to visit Alexandria, Petersburg and Huntingdon. However, in the meantime any other brother was to be permitted to preach at Huntingdon and the churches connected with it, and if elected, to take charge. Rev. Rebenach visited Huntingdon, but as they could not raise the support he desired, he supplied them

until the next meeting of Synod (1818). Huntingdon sent a letter of complaint against Rev. Schmick to Synod, stating that Rev. Schmick had too many congregations and was unwilling to vacate any of them, while Rev. Rebenach had too few and not sufficient support. The matter was adjusted by both preaching at Waterstreet and an election held. The one elected by that congregation was to vacate Williamsburg and Clover Creek. Rev. Schmick was elected.

In 1818, Rev. Schmick was licensed. That same year Mr. John Shaffer, great-grandfather of the present Shaffer connection in the vicinity of Waterstreet, and his wife Eve, together

FIRST LUTHERAN CHURCH, WATERSTREET, BUILT 1818

with Louis Mytinger and his wife Catherine, great-grandparents of Mrs. S. R. Zacharias, of Waterstreet, deeded, free of all incumbrance, a lot of land lying in the junction of the old Tyrone and Birmingham road and the present State Highway at Shaffersville, for a Lutheran and German Reformed Church and graveyard. The deed says to the German Lutheran and German Presbyterians, a term sometimes used in those days instead of Reformed. The church was begun by the two congregations in 1818. It was a two-story stone building with a gallery on three sides, and was 32 by 36 feet. The laying of the cornerstone and the dedication is not recorded, for when the building

was removed in after years the papers in the stone were spoiled. A stone is still preserved upon which is "BUILT IN 1818." It cost about $2,500. Waterstreet, with Sinking Valley, in 1823 sent letters to Synod bearing testimony to the good character of Rev. Schmick, when he was ordained. During his ministry he reports: Baptisms, 936; confirmations, 441; losses by death, sixty-three; communicants, 551, this being the highest number for the five churches. He was pastor till 1828, when he was expelled from the ministry by the West Pennsylvania Synod for his unchristian conduct.

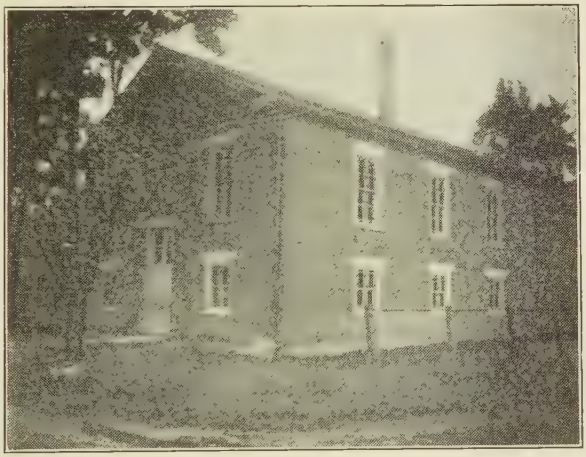
With the expulsion of Rev. Schmick all the congregations once served by Rev. Haas became vacant. There was not a Lutheran minister in the counties. Synod, in this sad condition, appointed a committee to present a plan how these congregations could best be served. That committee was Rev. Reichardt, Rev. Sharretts and Prof. S. S. Schmucker, D.D. They recommended a redistricting, the first charge to consist of Alexandria, where the minister should live. First Sunday to preach at Waterstreet and Huntingdon; second Sunday, Spruce Creek and Half-Moon Valley; third Sunday, Woodcock Valley and Russell's schoolhouse; fourth Sunday, to preach in Trough Creek Valley. The second charge will appear in the history of Williamsburg congregation.

The Alexandria charge, now so-called, remained vacant another year. In 1829, Rev. Daniel Moser, an unmarried young man, was licensed by the West Pennsylvania Synod and invited to take charge of this field. He accepted and boarded part time with Mr. William Hileman and Mr. John Shaffer. He began work about November 1, 1829, and the following year a letter was published in the *Evangelical Magazine* stating that among his many hardships he had about sixty miles between his two most remote appointments. He labored faithfully and held his last communion on May 24, 1845, resigning Waterstreet and Seven Stars to form with Sinking Valley the Waterstreet charge. He served their congregation about fifteen years and six months. He had served Waterstreet, Seven Stars, Boalsburg, Gatesburg and Pine Grove, and these are in a report he makes: 1,089 infant baptisms, 706 additions, 220 losses, 566 communicants, five prayer meetings, six Sunday schools; money raised, $392. The Waterstreet charge was formed in the spring of 1844, but for

want of a new minister to take charge he served till June, 1845.

On May 1, 1845, Rev. William S. Emery took charge of the Waterstreet pastorate. He reported three congregations, 109 baptisms, fifty-two losses, 275 communicants, three prayer meetings, two Lutheran and three union schools, twenty-eight teachers, 200 scholars; money raised, $225. He resigned October 1, 1847.

About April 1, 1848, Rev. William G. Laitzle took charge of the Waterstreet pastorate. He reports three congregations, sixty-seven infant baptisms, fifty-two additions, twenty-four losses, three prayer meetings, three Lutheran and two union schools; money raised, $751. He resigned July 1, 1850.



TRINITY LUTHERAN CHURCH, WATERSTREET, PA.

August 1, 1850, Rev. J. T. Williams became pastor. In that same year, about October, the corner-stone for a new Lutheran church was laid, and the church dedicated in the fall of 1851 and called Christ Evangelical Lutheran Church. Mr. Henry B. Mytinger gave the land for this church. The pastor was assisted on this occasion by Rev. Moser, of Pine Grove, and Rev. P. M. Rightmeyer, of Williamsburg. The church is 45 by 60 feet and is two-story brick, and cost about $3,500. This congregation was incorporated November 27, 1851. He reports: Baptisms, seventy-two; additions, sixty-three; losses, seventeen; three

prayer meetings, three schools; money raised, $1,396.25. He resigned February 1, 1854.

In 1853, Rev. P. M. Rightmeyer resigned the Williamsburg charge and moved to Waterstreet. The same day that Rev. Williams resigned, Rev. Rightmeyer accepted a call to Waterstreet. At this time Waterstreet and Spruce Creek and Marklesburg and Cassville were the only Lutheran organizations in the county. He reports ninety-six baptisms, 112 additions, thirty losses, 300 communicants, four prayer meetings, four schools, forty-one teachers, 250 scholars; money raised, $1,368.80. He resigned April 1, 1857. It should be said that Rev. Rightmeyer again took up the work in Huntingdon and after some litigation the corner-stone of their second building was laid, 1854. In that stone among other things was a Testament presented by the Sunday school at Waterstreet. The congregation and choir of Waterstreet were present at the dedication.

April 1, 1857, Rev. Jacob B. Christ assumed charge. During his pastorate a parsonage was bought in Birmingham for $600, Waterstreet and Sinking Valley each paying half. He reports 270 baptisms, 164 additions, ninety-eight losses, 304 communicants, three prayer meetings, three schools, thirty-two teachers, 240 scholars; money raised, $1,512.59. He resigned April 1, 1866.

May 1, 1868, Rev. Abraham H. Aughe became pastor. He reported for the whole charge fifty-five baptisms, 104 additions, twenty-nine losses, 300 communicants; money raised, $636.40. He resigned September 26, 1869.

December 1, 1869, Rev. John Kistler took charge. In 1870 the parsonage in Birmingham was sold and the money equally divided. In June 1, 1872, he organized the English Lutheran Church of Tyrone City, with twenty-two members. In 1873 a redistricting of the Waterstreet charge took place and the Seven Stars congregation was dismissed to the Central Pennsylvania Synod, and Rev. Kistler preached at Tyrone together with Waterstreet and Sinking Valley. The church building was now repaired to the extent of $300. In 1876 another redistricting took place. Waterstreet and Petersburg were now joined to form the Waterstreet charge as it remains to this day. While pastor he reported, without Tyrone, ninety-five baptisms, 193 additions,

forty-eight losses, 250 communicants, three congregations, three schools, twenty-six teachers, 205 scholars, three prayer meetings; money raised, $3,966.30. He resigned April 1, 1876.

April 1, 1876, Rev. George S. Battersby became pastor. The work continued to grow, though his health was bad during his whole stay. He reports two congregations, twenty-nine baptisms, twenty-four additions, twenty-three losses, 188 communicants, two prayer meetings, two schools, twenty-three teachers, 145 scholars; money raised, $2,243.93. He resigned April 1, 1881.

April 13, 1881, Rev. A. A. Kerlin came upon the field. He served this charge about thirteen years. He reports for the charge 270 additions, 215 baptisms, 200 losses by death, 100 marriages. He resigned April 8, 1894.

Rev. Stephen Traver became pastor in June, 1894. His residence was at Waterstreet. Unfortunately we do not have any records for his years here. He resigned January 8, 1898.

Rev. A. D. Potts, D.D., Ph.D., came from Center Hall to Waterstreet on March 25, 1898. He resided at Petersburg, living nearly the whole time in his own house. He reports 137 additions, seventy-two losses, fifty-six marriages, 219 baptisms. He resigned December 31, 1910.

Rev. F. P. Fisher assumed charge May 19, 1911. During his pastorate a handsome parsonage was built at Petersburg at a cost of about $5,700, Waterstreet paying of that amount $1,200. He reports eighty-five additions, eight losses by death, seven marriages, thirty-seven baptisms. He resigned October 9, 1913.

Rev. A. G. Null became pastor March 1, 1914. During his ministry a modern social room and kitchen were built in this church and used for the first time at the Jubilee services. These Jubilee services were held October 12-15, 1916, it being the 120th anniversary of the organization of the congregation. All the former living pastors were back and preached save one, who was kept away because of ill health and age. On Sunday, October 15, following a large communion service when there were between 600 and 800 people in attendance, the women of the church and community served a splendid dinner to about 700 persons, and all was free. Electric lights have been installed and the old benches in the Sunday school room have gone and chairs take their places. The whole lower part of the church has been fres-

coed, including both vestibules. The benevolences of the church have been doubled in the past year, 1915-1916. The old iron fence around the yard has been removed and two large pillars have been erected at the front entrance, on which are to be placed two brass tablets bearing the names and years of service of all the pastors who served the congregation. This will be a memorial to the beginnings of Lutheranism in this section. The pastor reports for the charge to the present, 117 additions, eighty-eight baptisms, eighteen marriages, thirty-one losses by death.

RAINSBURG CHARGE

The Sketch of Rev. J. R. Focht, revised by the Editor

Zion Evangelical Lutheran Church

COLERAIN TOWNSHIP, BEDFORD COUNTY, PA.

(THE "BRICK" CHURCH IN FRIEND'S COVE)

At the present time it is impossible to say who is the first Lutheran minister who preached here and organized this congregation, whether Rev. Litzell, of Berlin, Somerset County, in 1777, or Rev. John Michael Steck (Steg in German), who moved to Bedford in 1780, and preached in Bedford and Somerset Counties. This point being only ten miles southeast of Bedford, it is almost certain that Rev. Steck preached here in dwelling-houses and school-houses, if there were any at that time. Up to this time we have not been able to find any parochial reports of his. In 1792 he moved to Greensburg, Westmoreland County, Pa.

In 1793, Rev. Frederick William Lange took charge of the Lutheran congregations in Somerset County, and supplied congregations in Bedford County, as already noticed; and if Rev. Steck had not already organized the congregation, he organized it in 1794, as the Lutheran and German Reformed congregations in 1795 made an article of agreement with Mr. Shoemaker on January 6, 1798, for one acre of land to build a union church; but it was the case in numerous instances that the church was built on land on the promise of an agreement and deed; however, a log house of worship was built.

In 1801 or 1802, Rev. Hanker moved into Friend's Cove and bought some land in the vicinity and preached in the Lutheran

congregations of Bedford County. Two of his granddaughters are still living in the Cove: one in Rainsburg, and the other is married to William Ott and lives near the church. [That is, 1890, when this was written by Rev. Focht.—Ed.] In the spring of 1813, as he was returning from one of his appointments, in crossing Big Wills' Creek, which was very high, he was drowned. He, like many of the early pioneers in these westward parts, was not a member of the Synod, or Pennsylvania Ministerium.

In 1812, or the beginning of 1813, Rev. Mackenhaupt (sometimes Mockenhaupt and sometimes Muckenhaupt), after the death of Rev. Hanker, began to preach in this congregation, and continued until the fall of 1815, or spring of 1816, when he moved to Petersburg (now Addison), Somerset County, Pa.

Sometime in 1816, date not given, Rev. E. H. Tiedeman began to preach in this congregation, first as a supply from Berlin until the spring of 1819, and afterwards in connection with Bedford and Dunning's Creek (Messiah), and other points until his death in April, 1820. His parochial report of this congregation is contained in the history of the "Messiah" congregation. (See St. Clairsville charge.)

About July 1, 1821, Rev. John Frederick Osterloh took charge of Bedford, but Schellsburg and Friend's Cove did not elect him as their pastor, but chose, in 1822, Rev. William Yeager, who continued its pastor until his death in 1844.

In 1832 and 1833 the brick or second church was built. The corner-stone was laid in the fall of 1832, and in the fall of 1833 the church was dedicated (date unknown). At the dedication Rev. Yeager was assisted on the Lutheran side by Rev. Michael John Steck, of Greensburg, Westmoreland County, Pa., son of the pioneer of 1789. The church is 35 by 45 feet, two-story, with gallery on three sides, and cost $2,290.60. The congregation has worshiped in this church to the present time, without being compelled to put a new roof on it, or any other repairs to be made, except the pulpit was lowered. [Rev. Focht wrote this in 1890.—Ed.]

His parochial report of this congregation is contained in the history of the Bedford congregation until December 12, 1839, when he resigned all his congregations but this one, which he retained until his death in 1844, although when Rev. R. Weiser

had taken charge of Bedford in 1841, he and his students supplied this congregation with English preaching, Rev. "Father" Yeager not being adept in that language. From 1830 to 1843, when he made his last parochial report to Synod, he reported one congregation, 146 infant baptisms, four additions, thirty-two losses, ninety communicants; money raised, $48.25. The following notice of his death is given in the *Lutheran Observer,* May 3, 1844, by Rev. William G. Laitzle, who preached his funeral sermon in German, Rev. J. Ziegler, German Reformed minister, preaching in English:

"Departed this life on April 17, 1844, at his residence in Friend's Cove, Bedford County, Pa., Rev. John Christian William Yeager, a minister of the Evangelical Lutheran Church. Brother Yeager was a native of Breslau, Prussia. He came to this country in his early years and commenced to study theology under Dr. Helmuth. After finishing his theological studies he received a license in 1818 from the Pennsylvania Synod, and for several years, until 1822, was assistant pastor to Dr. Helmuth in Philadelphia. In the fall of 1821, or beginning of 1822, he was elected pastor of the Schellsburg charge, which consisted of two or three congregations. He accepted the call from Schellsburg, Bedford County, Pa., and in a few years calls from Bedford and other congregations around it, in connection with Schellsburg. In these congregations he labored faithfully as long as his health permitted. His health was very precarious for the last few years, being much impaired through excessive labor and exposure. Brother Yeager was emphatically the apostle of Lutheranism in Bedford County. Many churches here owe their origin to him. Night and day was he on the errand of love and mercy; seals has he to his ministry. He devoted the last few years of his life particularly to the congregation in Friend's Cove. During the last year of his sojourn here was unable to preach much, but as a faithful servant of Christ he did all he could, working while it was called day. Many there are who look to him as their spiritual father. His mortal remains were conveyed to their last resting place on the nineteenth instant (April) where they rest quietly beside the church edifice, whilst the immortal spirit has wafted its way, as we trust, to another and better world. A large concourse of persons were present who gave evident signs that they felt the blow which had been inflicted by the hand of an overruling Providence. The writer of this notice preached a sermon on the occasion in the German language, from 2 Tim. 4:7-8, which was followed by an appropriate English sermon from Matt. 25:5 by Brother Ziegler, of the German

Reformed Church. Brother Yeager labored faithfully in the service of his Master about twenty-five years and has now entered upon his rest. He left a widow, two children and several step-children to deplore his loss. He was a friend and benefactor. His disposition was amiable and had been much improved by grace divine. His brethren in the ministry as well as all who knew him will no doubt often remember him, being a pattern of meekness and patience. His family has lost a kind father and the Lutheran congregation at Friends' Cove a faithful, zealous and devoted pastor. He died in the sixty-second year of his age. May his ashes rest in peace till the last trumpet's joyful sound. 'Then burst the chains with sweet surprise and in the Saviour's image rise.'"

In 1843, at the June session of the Alleghany Synod, Rev. A. R. Height, one of Rev. Weiser's students, was licensed and took charge of the Bloody Run (Everett) pastorate, and in the meantime supplied this congregation. Father Yeager, however, was retained as pastor until his death, Rev. Height attending to his duties. In January, 1844, Rev. Height was called as pastor, with the proviso that Father Yeager would be retained as senior pastor. Thus this congregation became connected with the Everett charge, and in March, 1844, it settled off with Father Yeager. Rev. Height preached his farewell sermon on March 24, 1845, and moved to Mifflin County. His parochial report is contained in the history of the Everett congregation.

The following Everett pastors then served it, the parochial reports to be found in connection with Everett congregation in the minutes of Synod:

Rev. Jeremiah Fishburn, September, 1846, to September, 1848. He added twenty members to this congregation.

Rev. Frederick A. Barnitz, February, 1850, to February, 1852. He added eleven members to this congregation.

Rev. H. S. Koons, May, 1852, to January, 1853.

Rev. William B. Bachtle, May, 1853, to January, 1857. He added thirty-three members to this congregation.

Rev. George C. Probst, October 1, 1857, to April 1, 1868. He added forty-five members to this congregation. On April 1, 1868, he divided the charge, forming a new pastorate of Mt. Pleasant and other congregations, which he engaged to serve.

Rev. Philip Doerr, April, 1868, to November, 1869. He added sixteen members to this congregation.

Rev. J. M. Graybill, 1870 to 1874. He added forty-five members to this congregation. In 1874, when the Bedford pastorate was divided into the Bedford and Pleasant Valley pastorates, this congregation desired to unite with the latter, which was granted, and it became a part of the Pleasant Valley charge.

Rev. A. J. B. Kast, 1874 to 1878. His parochial report of this congregation is contained in the history of the Pleasant Valley congregation, of which pastorate it was now a part.

The "Yeager Memorial" Lutheran Church

On April 1, 1878, Rev. J. W. Reese took charge of the Pleasant Valley pastorate. In 1880 and 1881 the Yeager Memorial Evangelical Lutheran Church at Rainsburg was built. It was dedicated on June 26, 1881.

It is a two-story brick edifice, 65 by 38 feet, and is called the "Yeager Memorial" in memory of Father Yeager. The building committee were David Shaffer, stepson of Father Yeager; Henry Shaffer, S. P. Kegg and G. W. Barkley. It is one of the finest country churches on the territory of the Alleghany Synod, and cost about $9,000, of which Mr. David Shaffer paid at least one-half. The congregation which had worshiped in the brick church since 1833, now moved into the "Yeager Memorial" Church, and for a few years little preaching was done in the old brick church. In the beginning of 1882 the Pleasant Valley or "Friend's Cove" charge, as it was sometimes called, was divided to take effect on April 1, 1882. The one to be called the "Rainsburg" pastorate and to consist of Rainsburg and Cumberland Valley, and the other to be called the "Pleasant Valley" pastorate. On April 1, 1882, Rev. Reese resigned the congregations constituting the Pleasant Valley charge. He now took charge of the new Rainsburg pastorate. In 1882 he reported two congregations, five infant baptisms, ten additions, eleven losses, 112 communicants, twelve catechumens, one prayer meeting, one Sunday school, thirty teachers, 152 scholars; money raised, $347. No report of 1883. He resigned on April 1, 1883.

On November 19, Rev. Charles M. Stock, of Bedford, supplied the charge with preaching until it obtained a regular pastor. He either made no report of his ministerial acts or included them in his parochial report of the Bedford congregation.

On November 10, 1884, Rev. Hugh McClintic took charge of the Rainsburg pastorate. On April 1, 1885, the parsonage was bought for $1,800, including one acre and a quarter of land. It is a frame building, with all the conveniences necessary to make a home comfortable for a modest minister. He reported three congregations, Rainsburg, Old Union and Cumberland Valley, having respectively forty, thirty and twenty-seven in membership. In 1886 they are reported as "Yeager Memorial," "Union" and Cumberland Valley. In 1890 he reported but two congregations, Yeager Memorial and "Bortz," with a membership of 100 and thirty-seven, respectively. He resigned January 18, 1900.

Rev. J. M. Stover, May 15, 1900, to June 23, 1902. In his first report he gives the membership as ninety for Yeager Memorial and sixty for Bortz.

Rev. E. H. Jones, May 1, 1903, to December 23, 1908. He reported for his first year a membership of sixty-six and forty, respectively; and for his last, forty-six and thirty-six. He died of heart failure on his way to conduct a funeral, a faithful preacher of the gospel for forty-eight years, at the age of seventy-two years.

The pastorate was vacant then till 1913, then supplied by Rev. Minemier, pastor of Friend's Cove. It is to be noticed that he reports again the "Brick" Church, which had received paint, new pews, costing $200, and was rededicated by Rev. C. D. Russell, June 27, 1909. The charge was given as follows: Yeager Memorial, forty members; Bortz, thirty-five members, and Brick, twenty members. No report is made for 1914. Mr. G. R. Heim, of the Seminary, Gettysburg, supplied during the summer of 1915. October 1, 1915, a call was accepted by Rev. Richard Schuttig, who served till November, 1916, reporting thirty-eight, fifty-eight and nineteen communicant members respectively.

The Providence Evangelical Lutheran Church

CUMBERLAND VALLEY TOWNSHIP, BEDFORD COUNTY, PA.

(KNOWN LATER AS "CUMBERLAND VALLEY," AND NOW AS "BORTZ" CHURCH)

The origin of this congregation is given in the *Lutheran Observer* for August 28, 1835, as follows:

"On Tuesday last, August 13, the corner-stone of a new

Lutheran church was laid in Cumberland Valley, seventeen miles from Cumberland and thirteen from Bedford. The building is to be 30 by 34 feet. Brother Yeager, of Bedford, delivered an appropriate discourse from Is. 28: 16. The congregation that attended was large and attentive, and we trust that some good was done. Twelve months ago the Lutherans had scarcely a name or place in Cumberland Valley. Brother Kehler, of Cumberland, commenced with but two members a year ago, officiating once a month on a week day, and by the blessing of the Lord they now number thirty members, and the prospect of increasing is highly flattering."

Rev. Kehler preached his first sermon here in a school-house, August 19, 1834, and held communion, the following receiving the sacrament, viz.: George Bortz, Catharine Wertz, Eve Cessna and Christina Whip.

The church was dedicated July 3, 1836. The building cost $900. The lot was deeded March 1, 1837, for the sum of $5, by George Bortz.

Rev. Kehler resigned November 1, 1837, having added twenty-seven members by certificate and confirmation.

The following pastors served here from Bedford:

Rev. William Gibson, 1838-. He was perhaps only a supply.

Rev. Reuben Weiser, 1841-1843. Much of his extensive work was done by his theological students. Of these, S. Curtis held a protracted meeting here from October 2 to December 10, 1842, at which time Rev. Weiser admitted forty-eight persons and held a communion service.

His student, A. R. Height, was licensed by Synod, June, 1843, and took charge of this congregation in connection with Friend's Cove, Clear Ridge, Everett and Ray's Hill, forming the Everett or Bloody Run charge. He closed his labors March 16, 1845.

In this same year Synod formed a new charge consisting of this congregation, Schellsburg, Dry Ridge and Will's Creek, known as the Schellsburg charge. It was, therefore, served by the Schellsburg pastors as follows:

Rev. Daniel I. Altman, January 1, 1846, to April 1, 1850.

Rev. William Ruthrauff, 1850 to April 1, 1852.

Rev. J. K. Kast, May, 1852, to April 1, 1853.

No mention is made in the church records of the next Schellsburg pastor, Rev. W. A. Kopp.

Rev. William B. Bachtel held a communion March 12, 1854, and in the autumn of 1856, Rev. J. Tomlinson held a like service. In this year the care of this congregation was given by Synod to Everett again, but apparently only occasional services were held.

In 1858 Synod advised the formation of a new charge to be composed of "Cumberland Valley, Metzger's (Dry Ridge), Union Church (Mt. Zion) and Will's Creek," to be cared for by the "Southern" Conference until a pastor can be found.

The following pastors served from West End, or Will's Creek:

Rev. D. Stufft, April, 1859, to February 25, 1864.

In the year of 1859, he also admitted to his charge Mt. Olivet (Schaffers), Comps and Mulls congregations, Synod giving him $50 assistance for his laborious but numerically weak field.

There is a vacancy with perhaps occasional services.

Rev. John A. Nuner, March 22, 1868, to May, 1873. Rev. Nuner, a faithful laborer and pioneer, organized churches in later years at Fossilville, Glencoe and Hyndman, where he died, July 16, 1886. These three churches no longer exist. In his work at West End it is recorded that he crossed Will's Mountain 180 times.

During a vacancy of two years the congregation built a church, frame, 30 by 34 feet, the dedication, on December 26, 1874, being conducted by Revs. C. L. Streamer, Benedict, Kast and Nuner.

Rev. S. S. Stouffer, July 15, 1875, to August 3, 1880. He had resigned the West End charge in 1877, but served this congregation in connection with two others in Maryland. He reported this congregation as having thirty-five members, one prayer meeting, one Sunday school, with nine teachers and thirty scholars, with $416.60, money raised, likely part of the cost of the new church building.

After another vacancy this was added to the Yeager memorial to form the Rainsburg pastorate under Rev. Reese. The pastors since have been those of this charge.

RAY'S HILL CHARGE

The Sketch of Rev. J. R. Focht, revised by Conference Editor

The Mt. Zion Evangelical Lutheran Church

RAY'S HILL, EAST PROVIDENCE TOWNSHIP, BEDFORD COUNTY, PA.

This congregation was in existence prior to 1835, but by whom it was organized is unknown. It may be possible that Rev. Schutze, of McConnellsburg, preached occasionally here on his way to Cassville. In 1835, Rev. Solomon Ritz (see history of the Everett congregation), preached about eighteen months, and during his time the old church was built. After he left a vacancy occurred until Mr. B. Laubach, a theological student under Rev. R. Weiser, of Bedford, preached regularly here. Rev. Weiser reorganized the congregation. When Laubach was licensed, October 1, 1842, he took charge of the Martinsburg pastorate. A. R. Height, another student under Rev. Weiser, preached here until June, 1843, when he was licensed and took charge of the Everett pastorate, which consisted of Cumberland Valley, Friend's Cove, Clear Ridge, Everett and Ray's Hill. His parochial report of this congregation is contained in the history of the Everett congregation. He resigned March 24, 1845.

Rev. Jeremiah Fishburn took charge of the Everett pastorate about September 15 or October 1, 1846. The parochial reports of all the ministers who preached here up to 1884 are given, as well as their names, etc., in the history of the Everett congregation. Rev. Fishburn began to preach in Ground Hog Valley.

During Rev. Wm. B. Bachtel's ministry the brick church was built. The corner-stone was laid in 1856. Rev. F. W. Conrad preached the sermon for the occasion, and it was dedicated on October 26, 1856. Rev. P. Sahm preached the dedicatory sermon. It is a one-story brick building, 40 by 50 feet, with a front vestibule of 8 feet, and cost about $2,500. On January 3, 1857, Mr. John Nycum deeded the lot to the congregation.

In 1884 a new charge was formed of Ray's Hill, Ray's Cove and Cedar Grove, to be known as the Ray's Hill pastorate, and a vacancy now occurred from the time Rev. Rhodes resigned, in May, 1884, to February 15, 1887, during which time the charge bought a lot for $150 and built a parsonage at a cost of $1,500.

A heavy debt was resting on it for some years.

On February 13, 1887, Rev. James W. Lingle took charge of the Ray's Hill pastorate. He reported three congregations, sixteen infant baptisms, sixty-three additions, fifty-four losses, 160 communicants, one prayer meeting, three Sunday schools, twenty-four teachers, 172 scholars; money raised, $1,245.38. Debt, $700 on the parsonage. He resigned on April 1, 1891.

The following pastors have served the Ray's Hill Church since that time:

Samuel J. McDowell, a student from the Gettysburg Seminary, supplied from May until September, 1891.

Rev. J. L. Buck, May, 1893, to April, 1894.

Rev. G. K. Allen, July, 1894, to December, 1895.

During Rev. Allen's pastorate the parsonage at Ray's Hill was sold, and a new seven-room parsonage was built at Breezewood at a cost of $1,600 and paid for.

Rev. Peter from February, 1896, to October, 1897.

Rev. J. A. Flickinger from April, 1898, to June, 1899.

Rev. G. Z. Stup from July, 1899, to March, 1903.

During Rev. Stup's pastorate the church was remodeled at a cost of about $1,000. A slate roof was put on the church, a large bell was placed and the church was remodeled inside.

Rev. M. L. Furst served from April, 1903, to August, 1904.

Rev. S. J. Ullrich supplied from October, 1904, to June, 1905.

Rev. H. M. Petrea pastor March, 1906, to December, 1909.

Norman G. Phillipy, a student from the Gettysburg Seminary, supplied from May to September, 1910.

Rev. James K. Hilty served from March, 1911, to April, 1913.

Rev. C. W. Sechrist pastor March, 1915, to November, 1916.

At the close of the last pastorate the parochial report shows seventy-two communicant members, eighty-one confirmed members and ninety-five baptized members.

The church is free from debt.

The St. John's Evangelical Lutheran Church

RAY'S COVE, BEDFORD COUNTY, PA.

This is the old "Ground Hog Valley" congregation. Tradition dates it back to 1809 or 1810, and that Rev. H. Hanker, of Friend's Cove, preached there, and later when Rev. Schutze came

to McConnellsburg, that he occasionally preached for them. But no records of any kind can be found. However, the old log church stood there as a witness when Rev. Fishburn began to preach there, and on April 24, 1847, organized a congregation with sixteen charter members, by adopting a constitution and adding ten by confirmation, making in all twenty-six members. Rev. Fishburn writes in the first church book, which he began: "I was young and inexperienced when I began to preach here to old fathers and mothers, but the Lord blessed His word and made it effectual in leading them to Christ. There has been no regular preaching here by a Lutheran minister for about forty years before I commenced. May the Lord build up His church in this place." The old union log church is still standing, but when it was built and by what denomination is entirely lost, except what tradition says, which is very uncertain.

All the ministers who preached here preached at Everett, and their names and parochial reports are contained in the history of the Everett congregation to the year 1884, after which, up to the present time, they are in the history of the Ray's Hill congregation. As a new church was required, Rev. Probst preached about one year in the old log church in Ground Hog Valley. It was abandoned and the new church was built in Ray's Cove, about four miles south of the old church, and was dedicated on November 7, 1858, and called "St. John's Evangelical Lutheran Church." It is a frame building, 40 by 50 feet, and cost about $1,200. On November 18, 1858, he organized a congregation, being now located in a more suitable locality. According to the parochial report of 1891, this congregation numbered thirty communing members. In 1916 the parochial report showed thirty-six communicant members, forty-four confirmed members and forty-eight baptized members. There is no debt.

The Cedar Grove Evangelical Lutheran Church

East Providence Township, Bedford County, Pa.

In 1873, Rev. Graybill, of the Everett charge, began to preach here in a school-house, about two or two and a half miles from the Mt. Pleasant Church, belonging to Rev. Probst's charge. Rev. Probst lodged complaint against Rev. J. M. Graybill for

ministerial interference, whereupon the following resolution was passed:

Resolved, That this subject be referred to a special meeting of the Southwestern Conference and that the president of Synod be requested to attend said meeting with a view to a full and amicable adjustment. (Minutes, p. 25, 1873.)

But conference could do nothing more but to allow the irregularity, as the members of the Mt. Pleasant, who were drawn away from that congregation, would not return, and the same was the case with the few drawn away from the Ray's Hill congregation. In 1875 they began to build a church. Rev. Graybill resigned on April 1 of the same year.

Rev. John Brubaker took charge of the Everett pastorate and continued to preach here as the difficulty had been amicably settled, and the church was dedicated on January 2, 1876, and the congregation organized about the same time with twenty-eight charter members. The pastor was assisted at the dedication by Revs. G. C. Probst and A. M. Whetstone, who preached the dedication sermon. The building is a neat frame, one-story, 35 by 50 feet, and cost about $1,500.

The names of the pastors and their parochial reports, up to 1884, who preached in this congregation, are contained in the history of the Everett congregation, and from that year, 1884, to the present, in the history of the Ray's Hill congregation.

The parochial report for 1916 shows thirty communicant members, thirty-nine confirmed members and forty-three baptized members.

SCHELLSBURG CHARGE

Rev. Charles L. Quinn, Pastor

The Schellsburg charge consists of three congregations: St. Matthew's, located at Schellburg; Center, located at Fishertown, and St. James', located at Pleasantville. All three congregations are located in Bedford County.

St. Matthew's Lutheran Church

The Rev. Henry Hanker, then living in Friend's Cove, began preaching at Schell's tavern, in the year 1804. The first subscription for a building for a Lutheran and German Reformed Union Church is dated May 19, 1806. The committee on building consisted of John Schell, Sr., George Rock, Tobias Hammer and John Mowry. The building, which is located one-half mile west of Schellburg, was erected in 1806. It was constructed of logs, its dimensions being 25 by 30 feet, and built two stories high. A gallery extends around three sides of the edifice, and

THE UNION CHURCH OF SCHELLSBURG OF 1806

on the fourth side is located a wine-glass pulpit, which is reached by a flight of eight steps. Within recent years the church has been remodeled and weather-boarded and painted to preserve it. While it is not now used regularly for services, an occasional funeral is conducted in it. This is the oldest church building in the Alleghany Synod. This quaint structure, located along the famous Lincoln Highway, is visited by hundreds of persons every year.

An agreement was made in 1806 whereby other denominations and traveling preachers, provided they show their credentials and secure the approval of the councils, were permitted to use this building.

During the ministry of Rev. J. F. Dietterich (April 1, 1872, to June 15, 1873), a constitution and discipline was drawn up by the members of St. Matthew's Lutheran Church, of Schellsburg, adopted and filed in the recorder's office at Bedford, Pa., April 28, 1873, and shortly after the ministry of Rev. Dietterich, October 13, 1873, this was entered by the recorder. This was done to keep St. Matthew's Lutheran Church, of Schellsburg, in the General Synod.

During the ministry of Rev. J. H. Walterick (September 1, 1882, to January 1, 1889), a little church, known as the Fair Church, was erected one and one-half miles north of New Buena Vista. It did not prosper.

The charge divided in 1896 and remained divided until 1901. St. Matthew's Church, Schellsburg, formed one charge and St. James' Church, Pleasantville, and Center Church, Fishertown, formed the other.

Pastors

The Rev. Henry Hanker, the first pastor, served from 1804 until his death by drowning in Big Will's Creek, 1813.

The Rev. John Dietrick Petersen (1813-1816). He came from Harrisburg in 1812, bought land near Mt. Olivet (Shaffer's) Church and served Schellsburg after the death of the former pastor. In the year 1806, Jacob Keffer, Jacob Fisher and other Lutheran families from Berlin, Pa., had migrated to what is now Sherwood, Canada. Mr. Keffer served them as "lay reader." In 1811 he donated a lot of ground for a Lutheran church there. Rev. Petersen, learning of their pastorless and needy condition through some of his parishioners, having resigned the Schellsburg charge, moved to them in 1819. He built their church and served them as pastor for ten years.

The Rev. E. H. Tiedeman, 1816-1820. Pastor Tiedeman supplied, in connection with his other appointments, every six or eight weeks. His last report to Synod (1819) mentions five congregations, nine infant baptisms, seventy-two confirmations, 120 communicants, twenty-nine burials.

There is a vacancy of two years, unless supplied from Bedford by Rev. Osterloh.

The Rev. William Yeager, 1822-1839. He came from Philadelphia to Schellsburg in 1822. He was elected to Bedford in December, 1825, but continued to serve this place with others. His successor, Rev. Weiser, says of him, "He was the most godly man I ever knew."

The Rev. Reuben Weiser, August 1, 1841, to April 1, 1846. In May, 1843, Pastor Weiser, resident in Bedford, laid the corner-stone for the Lutheran Church, in Schellsburg. It was dedicated in the following November. It is brick, 42 by 55 feet, with cupola and bell, and cost about $3,000.

The Rev. Daniel Altman, January 1, 1846, to April 1, 1850. Synod had formed a pastorate of Schellsburg, Will's Creek and Cumberland Valley in 1845. The pastor came from the West Pennsylvania Synod and went to the West. In 1846 Synod advised the Bedford and Schellsburg charges to exchange Buckstown (St. Clairsville) and Cumberland Valley. He added Dry Ridge (Metzger's) during the year, and reported four congregations, four Sunday schools, six prayer meetings, 245 communicants.

The Rev. William Ruthrauff, 1850 to April 1, 1852. He reported 170 communicants and $82 raised.

The Rev. J. K. Kast, July 13, 1852, to April 1, 1853.

The Rev. William Kopp, April 24, 1853, to April 24, 1856. During his ministry the first parsonage was bought from a Mr. Fry for $1,000.

The Rev. J. A. Kunkleman, June 1, 1856, to February 1, 1859. The charge now consisted of Schellsburg, Pleasantville and Center. He reported three congregations, five Sunday schools and five prayer meetings.

The Rev. B. H. Hunt, April 1, 1859, to November 12, 1868 (according to Mr. Van Ormer). In 1865 he resigned the Pleasantville congregation, and in 1868, the Center. During the month of January, in the year of our Lord 1917, he was called by our heavenly Father to the church triumphant.

The Rev. J. H. A. Kitzmiller, January 20, 1869, to April 30, 1871. The charge was reconstructed as in 1859.

The Rev. J. F. Dietterich, April 30, 1872, to June 15, 1873.

The Rev. Abel Thompson, January 1, 1874, to January 1, 1876.

The Rev. C. B. Gruver, July 1, 1876, to July 1, 1882. The

brick parsonage was erected in 1877, at a cost of $1,800, including lot. In this year he organized the Mt. Zion congregation and served it as part of the charge.

The Rev. J. H. Walterick, September 1, 1882, to January 1, 1889. The church was furnished with a new spire, vestibule, pews, art glass windows, roof, at a cost of $1,600. It was reopened November 25, 1888, Rev. Conrad, D.D., preaching the sermon. He reported four congregations, three Sunday schools, one prayer meeting, 228 communicants, $9,176 raised.

CAPT. VAN ORMER, SCHELLSBURG, PA.

The Rev. C. E. Keller, March 1, 1890, to December 31, 1891.

The Rev. Samuel E. Furst, February 1, 1892, until his death, August 14, 1894.

The Rev. John Brubaker, D.D., November 1, 1894, to October 31, 1899.

The Rev. E. H. Jones, January 1, 1901, to April 30, 1903.

The Rev. H. B. Schroeder, January 1, 1904, to March 1, 1906.

The Rev. Edmund Keller, as supply, April 28, 1907, to September 3, 1907.

The Rev. H. W. Bender, October 1, 1907, to May 1, 1914.

The Rev. Charles L. Quinn, February 12, 1915, ——

Three men have entered the ministry from St. Matthew's Lutheran Church—The Rev. A. B. Bunn Van Ormer, pastor of the Second Lutheran Church, Altoona; the Rev. Duncan McVicker Kemmerer, of Pittsburgh, and the Rev. Edmund Keller, of Syracuse, N. Y.

The father of Rev. A. B. Bunn Van Ormer, Captain W. W. Van Ormer, D.D.S., has been superintendent of the Sunday school of St. Matthew's Church for forty years; is president of the joint council of the Schellsburg charge, and has been on the church council for over fifty years.

ST. MATTHEW'S LUTHERAN CHURCH, SCHELLSBURG, PA.

After worshiping for a number of years in the little church erected in 1806, the congregation decided to build a new church. The corner-stone of the new church was laid in 1843, during the month of May, by Rev. Reuben Weiser. It was dedicated in November, 1843. The church is built of brick, 42 by 55 feet,

with cupola and bell, and cost about $3,000.

The first parsonage was purchased from a Mr. Fry during the ministry of Rev. William Kopp for $1,000. The present parsonage, built of brick, was erected in the year 1877.

In July, 1908, the church was slightly damaged by lightning, the loss being covered by insurance. The same year steam heat was put in the church.

A new stable was built on the parsonage lot and many repairs made upon the parsonage. This was during the ministry of Rev. H. W. Bender.

The cemetery wherein stands the little church, erected in 1806, consisting of six acres, was the gift of John Schell, Sr., in 1807. The first person buried was a child of Abraham Whetstone.

The Sunday school was organized shortly after the erection of the church of 1843. Scholars at present number seventy-nine; teachers, six; officers, three; making a total of eighty-eight.

Our young people belong to a Union Christian Endeavor Society composed of the young people of the several churches of the community.

The Women's Home and Foreign Missionary Society, organized in 1913, has eighteen members. This society, through the efficient leadership of its president, Mrs. W. L. Van Ormer, has done a splendid work.

The Berg Mission Band, organized in 1914, has a membership of thirteen boys. These boys study about our mission work.

The Ladies' Aid Society was organized in 1892, during the ministry of Rev. S. E. Furst. This organization has done a splendid work.

St. James' (Pleasantville) Evangelical Lutheran Church

Occasional services were held here beginning 1846, when the Schellsburg charge was formed. Rev. Kast began regular services in 1852. A church building was agitated but not begun until 1853. The deed for a lot, 60 by 160 feet, was granted by John and Catherine Leighty to Conrad Ickes and Frederick Michtley, trustees, June 25, 1853, for $30. The church, a frame building, 32 by 40 feet, costing $800, was dedicated in November, and a congregation organized that same day. This church was used

until 1880. It belonged to the St. Clairsville charge from 1865 to 1869.

At a congregational meeting, held January 1, 1882, the following committee was appointed to seek a location for a new church, viz.: Adam Ickes, N. H. Wright, Samuel Wright, D. W. Prosser, George Stufft. An article of agreement was made April 1, 1882, for the present lot between Austin Wright, owner, and the council, H. N. Wright, elder, Austin Wright, Isaac Wright, Adam Ickes and Samuel Whittaker, deacons, for $200, and the deed was conveyed May 20. The corner-stone was laid July 18, 1886, Revs. Gruver and J. M. Rice assisting the pastor. At the dedication, February 2, 1887, Rev. W. W. Criley, of Altoona, preached, and also Rev. Rice, of St. Clairsville. The building is brick, 36 by 64 feet, including the spire and the pulpit recess. The windows are cathedral stained glass and memorial. The cost was $4,000, a fourth of which was raised on the day of dedication.

Center (Fishertown) Evangelical Lutheran Church

Rev. W. A. Kopp preached here first, in the home of John S. Miller, near where the church now stands. He organized the congregation sometime during 1855. In 1857, an acre of ground was purchased from John Hoover, the corner-stone for the church laid and the building erected.

During the winter the plastering of the uncompleted building froze and had to be renewed during 1858. The dedication took place in the autumn of 1858. The building is a one-story frame, 40 by 50 feet, and cost $1,400.

The congregation of St. James', at Pleasantville, during the years 1865-1869, belonged to the St. Clairsville charge. During the period when the St. James' and the Center congregations formed the Pleasantville charge they were served by Rev. G. S. Courtney, January 1, 1897, to March 28, 1898, and Rev. Frank Delo, August 1, 1898, to January 28, 1900. Their list of pastors is the same as the Schellsburg Church, from the time of their institution, except Rev. Brubaker, who preached at Schellsburg when Rev. Courtney and Rev. Delo were preaching at Pleasantville and Fishertown. In both of these churches are flourishing Sunday schools.

THE ST. CLAIRSVILLE CHARGE

The Sketch of Rev. J. R. Focht, revised by Rev. J. H. Zinn, D.D., Ex-Pastor.

Four congregations, St. Peter's, Messiah, St. Paul's and St. John's, now constitute this pastorate. Other congregations, some of them not now existent, have belonged to the charge, and during the passage of the years some of these churches have belonged to other charges. The struggle for existence and development has demanded change after change, and in that struggle some have gone down.

St. Peter's Evangelical Lutheran Church

OSTERBURG, PA.

The first "church book" of this old congregation cannot be found, consequently beginnings are more or less shrouded in uncertainty. Tradition centers around several ministers who are said to have preached here more than a century ago—Rev. Kramer, 1814; Rev. Mockenhaupt, 1815 or 1816. Rev. Tiedeman, of Somerset preached 1816 to 1820, in Messiah (Dunning's Creek) Church, of this pastorate, and any of these may have been the first; but whoever he was preached in school-houses, dwellings or barns.

October 19, 1821, George Bowser deeded seventy-three perches of land to Simon Sill, Lutheran trustee, and Philip Cressman, German Reformed trustee, or their successors in office, for a consideration of one dollar, and on this ground the church was built. Jacob Berkheimer (Lutheran) gave the logs for one-half of the church, and a Mr. Claycomb (German Reformed) gave them for the other half.

The church was built in 1822, about 33 by 46 feet in size, two stories, with gallery running around three sides and having a high pulpit, requiring twelve steps to reach it. The entrance to this pulpit being near to that of the gallery, the worshipers sometimes found themselves in the pulpit instead of the gallery, as intended, much to the delight of the less serious in the audience.

The early pastors of these charges had much territory to cover, and were, in a real sense, pioneers.

It is said of Rev. Hoffman and Rev. Guenther, who served this field, that in a trough between two pine trees the horse was fed while the pastor preached, and on the road over Cove Mountain, between services, they ate a cold meal, not having time to go to one of the homes and make the next appointment. Thus was Lutheranism built up in the scattered settlements like Bedford County.

Rev. Moser reports being compelled to do his studying on horseback or by night, after riding all day; and Rev. Martin, of Williamsburg, reports that he often came home at one o'clock in the morning, and was compelled to leave again at five o'clock in order to meet his next appointment of which he had sixteen every four weeks. Belonging sometimes to the Bedford pastorate, sometimes to the Newry pastorate, sometimes having other connections, the work went variously on.

On February 2, 1869, a congregational meeting was held to consider the advisability of building a new church building. Several sites or lots of ground were offered and the plot of Mr. Sill's was accepted by the church council, six voting for it and two against. Afterward it seemed to be wise to change, and ground for a church and for a cemetery was purchased from Abram Hull. A subscription committee, Rev. J. Peter, the pastor, Mr. Abraham Moses and Josiah Imler, were appointed. At a meeting, held February 20, the committee reported $2,421 subscribed, and a building committee was appointed consisting of the following persons: Abraham Moses, John T. Ake, Josiah W. Berkheimer, Josiah Imler and Thomas W. Steinman. Mr. George B. Amick was appointed treasurer. The size and style of the building was left to the committee. On February 22, 1869, the committee met at George B. Amick's store, and proceeded to the lot of land selected and had it surveyed. It contained nearly five acres, three of which Mr. Sill donated to the congregations. The two acres were valued at $100. The corner-stone was laid May 28, 1870, and the edifice was dedicated January 1, 1871. It is a brick structure, 40 by 60 feet in dimension[18], with a cupola and bell, the latter mounted in 1870. Bell, carpet and organ cost about $800. The total cost was about $5,355.

The bell was first tolled at the death of Paul Bloom.

It should be noted that March 4, 1862, Mr. George Frederick

Beegle and wife deeded to the congregation a lot in St. Clairsville for a parsonage, which was built the same year at a cost of about $1,000.

In 1888, Mrs. Walter willed to the congregation the sum of $200, and in 1889, Jacob Reighard willed to them $1,000.

Revs. Osterloh and Yeager, pioneers in Lutheranism, and for a time the only Lutheran ministers in this county, preached for the various congregations, and the parochial reports are contained in the records of Bedford and Schellsburg Churches.

In 1828, Rev. Osterloh resigned and Rev. Yeager took charge same year, resigning in 1832.

In 1832, Rev. John Hoffman was called to Newry charge, and his report of this congregation is included in the Newry record. Succeeding pastors are as follows:

Rev. Charles C. Guenther, December 15, 1836, to 1839.

Rev. Reuben Weiser, August 1, 1841, to April 1, 1846.

Rev. Peter M. Rightmeyer, April 1, 1846, until one year later he exchanged charges with Rev. Jesse Winecoff, of the Williamsburg charge. Rev. Winecoff resigned November 1, 1848.

Rev. Frederick Benedict, July 15, 1849, to September 22, 1858.

Rev. Samuel Yingling, January 15, 1859, reports two years.

Rev. J. Zimmerman, February 1, 1861, to October 24, 1864.

Rev. J. Peter, October 6, 1865, to June 20, 1871.

July 16, 1871, Rev. John H. Zinn began his first pastorate here and continued to April 30, 1882.

Rev. John M. Rice, May 22, 1883, to August 1, 1888.

December 1, 1888, Rev. D. M. Blackwelder, to October 19, 1895.

Rev. E. E. Parson, June 1, 1896, to August 5, 1902.

Rev. J. H. Deihl, November 17, 1903, to July 11, 1909.

Rev. H. C. Salem succeeded Rev. Deihl and served until his sudden death at the home of a parishioner, August 10, 1912. A memorial service was held in St. Peter's Church, August 18, 1912, at which all four congregations were present. After this service a meeting of the joint council was held, and Rev. John H. Zinn, D.D., who had retired and moved back to Osterburg, was called to serve the field a second time. He accepted only as a supply, however.

On December 28, 1912, he was called as the regular pastor,

and continued until April 30, 1917, when his resignation took effect, retiring again to private life in their midst, after a long life devoted to the service of the State and the Church.

This historic congregation has furnished to the gospel ministry Revs. George H. Beckley, deceased, G. W. W. Amick and W. W. Barkley.

The Messiah Evangelical Lutheran Church

This is one of the oldest congregations in Bedford County. As Rev. John Michael Steck (German Steg) moved to Bedford in 1789, and the log church was built the same year, he probably organized this congregation in that year also, unless, indeed, it was organized in 1778 by Rev. Litzel, of Berlin, Somerset County. The church, tradition says, was built, 30 by 50 feet, with gallery around three sides.

When Rev. Steck resigned and moved to Greensburg in 1792, Rev. Frederick William Lange took charge in Somerset County, and supplied here and elsewhere, from 1793 until 1812. There followed here Rev. John Paul Ferdinand Kramer, "D.D.," and sometimes "C.D.M.," who held his last communion, December 25, 1814, pastor at Bedford.

In 1815 and 1816, Rev. Mockenhaupt preached in this congregation, along with Bedford and others.

October 16, 1816 (seventeenth *post trinitatis*), Rev. Ernst Henry Tiedeman held communion in this congregation and supplied it with preaching until the Berlin charge was divided in 1819, when the following is recorded in the church book of this congregation:

"We, whose names are recorded on the following pages, agree to contribute the sums attached to them for the annual support of our pastor, to the annual officers in half yearly installments. At the same time we agree, if we desire no change, that three months before the close of the year we give notice, and promise the same support for the coming year until we desire a change, also give notice.

"At the time everyone, although he is none of our subscribers, but willing to subscribe on the above conditions, if he desires no change, will give the same notice.

"On the other hand, we expect to be supplied with public

worship, etc., as we have been up to the present time, by our present pastor according to the support agreed upon.

"That the above is our true intent, we, who are now present, the proper officers and each individual member, undersign our names.

"Done in Bedford County, Pa., on April 12, 1819.

"E. H. TIEDEMAN, Pastor.

"Undersigned by ten members:

"Henry Stifler, John Klotz, Daniel Sill, Adam Holdenbaum, Henry Cauffman, John Yount, Christian Schmidt, Matthias Smith, Abraham Sill, John Knauff."

One hundred and twelve dollars was subscribed by ninety-eight persons. Three dollars and ninety cents was raised to defray Rev. Tiedeman's traveling expenses to Synod at Baltimore, Md., where he reported five congregations with 120 communicants, which proved to be his last Synod, as he died before the next meeting of Synod.

July 1, 1821, Rev. John Osterloh took charge of Bedford pastorate and continued until 1825, when Rev. Yeager was called to Bedford and elected pastor at "Messiah" also.

Rev. Yeager was for some time the only pastor in Bedford County, and preached at Schellsburg, Friend's Cove, Bedford, Messiah, St. Clairsville, St. John's (Potters) in Morrison's Cove, and a number of other stations he did not report.

Rev. Reuben Weiser was pastor, 1841 to April 1, 1846, and during this time the stone (second) church was built. No data as to corner-stone or dedication are available, except a small subscription taken on the day of dedication. It was a stone building, 38 by 52 feet, and cost about $1,500.

The various pastors are identical with those of Bedford until 1860, when the St. Clairsville pastorate was formed and this congregation included in it. Since that time they are identical with the St. Clairsville list.

The corner-stone of the present house of worship was laid August 25, 1869, but the date of dedication is not a matter of record, though probably the same year. It is a neat frame building, 36 by 60 feet, with end gallery, Romanesque windows, cathedral stained glass, with cupola and bell, and cost about $5,500.

Repairs were made and a rededication service held, July 5, 1885, at which Rev. John H. Zinn preached.

The Tomlinson brothers, John S. and D. S. A., and also Rev. J. C. Reighard, have been the Messiah congregation's gift of sons to the ministry.

The St. John's Evangelical Lutheran Church

St. John's is commonly called "Weisgarner's" church. Rev. John Hoffman was the first Lutheran minister who preached here.

He preached in a church free to all denominations. In 1833 he confirmed a class of catechumens and at the same time organized a congregation.

This church was, of course, within the bounds of Rev. Yeager's charge, Bedford, but Rev. Yeager could, with difficulty, preach in English, so he permitted Rev. Hoffman to come into his territory.

Rev. Hoffman continued to preach until 1830, when he resigned the Newry charge and moved to Ohio.

Rev. Charles C. Guenther, his successor on the Newry charge, supplied occasionally in English, and Rev. Yeager in German, until the Newry charge was divided in 1839.

August 1, 1841, Rev. Reuben Weiser took charge at Bedford, and as he and his students had many places to supply, this congregation had little Lutheran preaching, which was also the case during the pastorates of Revs. Rightmeyer, Winecoff, Benedict and the first year of Rev. Yingling, and by this time the natural result came about, St. John's was about dead. Members, however, attended "Messiah" Church services and other churches nearer to them.

Conditions improved somewhat under Rev. J. Zimmerman, and under Rev. J. Peter, the congregation was reorganized in November, 1868. During the ministry of Rev. J. H. Zinn, D.D., the present Lutheran church building was erected, the cornerstone being laid August 27, 1874. The pastor was assisted by Revs. A. Thompson and J. M. Grabill, and also by Brothers Tomlinson and Poffenberger, theological students.

January 3, 1875, St. John's Evangelical Lutheran Church was dedicated, Rev. Henry Baker, Altoona, Pa., preaching the sermon.

The building is 35 by 50 feet, frame, and cost about $2,400. For complete list of pastors see "St. Peter's."

The St. Paul's Evangelical Lutheran Church

St. Paul's Church, Imler, Pa., was brought into being after this wise. Both Reformed and Lutheran people living in this neighborhood had held their church membership at St. Clairsville and Greenfield congregations, but came to desire a church building at home.

Neither Lutherans nor Reformed were able to build a church singly, and hence they united in building a union church. The Lutheran congregation was organized by Rev. J. Peter in 1869.

Mr. Peter Imler deeded to the congregations an acre of ground for the nominal sum of $1, October 2, 1868, and the building was dedicated July 4, 1869. It is 40 by 50 feet, one story, and cost about $2,000. For list of pastors see St. Peter's.

The Former "Greenfield" Evangelical Lutheran Church

Two congregations, sometimes served by the pastors of St. Clairsville pastorate, came to untimely end and have gone into the country church graveyard. They are Greenfield congregation and Mt. Zion, or Pavia.

The history of Greenfield congregation dates back to 1814, when Rev. Kramer, who preached at Bedford, had organized a class of catechumens at Newry, and this being on the main road from Bedford to Newry, also preached here and organized a congregation. He is evidently the first Lutheran minister to preach here. An acre of ground, for $1, was deeded, December 26, 1814, by Jacob Dively to Jacob Lingenfelder and Martin Glotz, trustees, for a Lutheran and Reformed union log church, 25 by 30 feet, with galleries and high pulpit.

Rev. Mockenhaupt, in 1815, began to preach here and in other places, continuing about two years. In 1818, Synod desired Rev. Schmick, of Sinking Valley, to give up a weak point in his charge and take on this congregation instead, but he declined.

Rev. Osterloh, of Bedford, preached here occasionally, 1821 to 1828, and after him Rev. Yeager until 1832. In the forming of the Newry charge this church was included, and was served by Revs. Hoffman and Guenther. Rev. Guenther resigned this

church, together with St. Clairsville and St. John's (Potters).

In 1843, President William Yeager says, in his report to Allegheny Synod: "The congregation in Greenfield Township, Bedford County, is vacant, and if something is not done for this unfortunate church, it must go to ruin." After various vicissitudes, St. Paul's Church, Imler, Pa., three miles away, was organized by Rev. J. Peter, and Synod recommended the Greenfield Lutherans to unite with St. Paul's, and so *"finis"* was written for Greenfield.

The Former Mt. Zion Evangelical Lutheran Church

pavia, bedford county, pa.

(Commonly Called "Texas" and "Marietta")

(Pavia is the proper name of the village, located at the foot of the Blue Knob, a spur of the Alleghanies. "Texas" is a nickname. "Marietta" is the name of the postoffice.)

As some Lutherans lived in the vicinity and there was no Lutheran preaching nearer than Greenfield, eight or nine miles distant, over very bad roads, Rev. J. H. Hoffman, pastor of the Newry charge, occasionally preached here in an old union log building, erected for school and church purposes. Rev. Guenther, his successor, preached more regularly and held communion for them, but no record was kept and Rev. Guenther included them in his parochial report of the Newry charge. After his resignation, in 1839, they had no Lutheran preaching until the St. Clairsville charge was formed in 1861, and Rev. J. Zimmerman, of St. Clairsville, began to preach here, and organized a small congregation. His parochial report is included in the history of the St. Clairsville congregation. He resigned in 1864.

In 1865, Rev. J. Peter took charge of the St. Clairvsille pastorate. In 1870, he reported it for the last time, and stopped preaching here, as some of the members had moved away and others had died, while others joined in with the German Reformed. The Lutherans, however, financially lost nothing, as they had no interest in the church property there. When visiting them in 1890, I [Rev. J. R. Focht] found but two Lutherans remaining in

the place, who gave me its history, corresponding with the reports of the ministers to Synod.

THE WEST END CHARGE

Rev. W. G. Slonaker, Pastor

The Lybarger, or Wills Creek Lutheran Church

Zion Evangelical Lutheran congregation, in Londonderry Township, Bedford County, Pa., is commonly known as the Lybarger or Wills Creek Church.

The first record of a service by this congregation was a communion service on November 17, 1805, held by Rev. Henry Hanker, at the house of Henry Lybarger. Rev. Hanker lived in Friend's Cove.

Henry Lybarger lived where Mrs. Jane (Grandmother) Holler now lives, on the east side of Little Wills Creek, adjacent to Emanuel Lybarger, a mile south of Madley Station, on the Bedford and Cumberland Railroad.

The Lybargers are the descendants of Johann Adam Leberger, who came from Germany to America, September 19, 1732, and settled in Philadelphia. Some of his descendants came by way of Cumberland, Md., and settled along Little Wills Creek, about 1772. They were Lutherans and loyal to their Church.

The number of communicants at this first communion was twenty-six, whose names are as follows:

Christopher Ball, Rachel Ball, Mary Criss, Elizabeth Cupp, Peter Cupp, Catharine Fait, Frederick Fait, Susanna Fait, Mary Fisher, Hannah Haines, Mary Helms, Adam Lybarger, Barbara Lybarger, Daniel Lybarger, Henry Lybarger, Sr., Ludwick Lybarger, Mary Reams, Sarah Smith, Mary Wagaman, Jesse Walker, Andrew Wolford, Catharine Wolford, Charlotte Wolford, Frederick Wolford, Sr., Joseph Wolford, Mary Wolford.

The greatest number of communicants in Rev. Hanker's pastorate was on July 5, 1812, when fifty-three are recorded.

Rev. Hanker continued to preach in Henry Lybarger's house until 1813, more than eight years.

When about to mount his horse, after his last service, he said, "It seems to me that this is the last time I shall preach to you."

This premonition proved true, for he was drowned in Big Wills Creek on his way home from his next appointment.

Rev. E. H. Tiedeman, of Somerset, held a communion service at the house of Henry Lybarger on June 26, 1814, and forty names are recorded.

There is no record of any other services by Rev. Tiedeman, but he no doubt preached occasionally for this congregation. In 1819, Rev. Jacob Crigler became its pastor, resigning April 1, 1834. He reported the following congregations constituting the Berlin charge: Berlin, St. Michael's, Gebhart, Union Church, Schaefer's School-house and Wills Creek. The congregation remained a part of the Berlin charge until 1845, when a new charge was formed consisting of Schellsburg, Dry Ridge, Cumberland Valley and Wills Creek. Daniel S. Altman became its first pastor, January 1, 1846.

In 1858, the West End charge was formed consisting of the congregations at Cumberland Valley, Dry Ridge, Union (Mt. Zion) and Wills Creek.

Rev. David Stufft became its pastor in April, 1859. Synod appropriated $50 to the charge and also added to the charge Mt. Olive, Mull's and Comps' congregations.

April 1, 1862, Rev. Stufft resigned the Cumberland Valley and Comps' congregations. Until this time he reported seven congregations.

Five congregations are reported until the pastorate of Rev. D. S. A. Tomlinson, who reported but four at the time of his resignation, July 18, 1884.

This congregation has had the following named pastors:

Rev. Henry Hanker, 1805-1813; Rev. E. H. Tiedeman, 1814; Rev. Jacob Crigler, 1819-1834; Rev. George Leiter, 1834-1836; Rev. Charles Ries, 1836-1840; Rev. Lewis Guistiniani, D.D., 1840-1842; D. H. Focht (supply), 1844-1846; Rev. Daniel S. Altman, 1846-1850; Rev. William Ruthrauff, 1850-1852; Rev. J. K. Kast, 1852-1853; Rev. William A. Kopp, 1853-1856; Rev. J. A. Kunkelman, 1856-1859; Rev. David Stufft, 1859-1864; Rev. J. G. Groenmiller, 1864-1867; Rev. J. A. Nuner, 1868-1873; Rev. A. R. Height (supply), 1874; Rev. Samuel Stouffer, 1875-1877; Rev. D. S. A. Tomlinson, 1877-1884; Rev. Joseph R. Focht, 1885-

1888; Rev. Cyrus C. Focht (supply), 1889; Rev. Ira C. Brame, 1890-1891; Rev. G. W. Stroup, 1892-1903; Rev. G. D. Gross, 1904-1906; E. V. Roland (supply), 1907; Rev. G. L. Courtney, 1908-1910; Rev. W. H. Schoch (supply), 1911-1912; Rev. H. W. Bender (supply), 1911-1912; Rev. George Trostle, 1912-1913; Rev. W. G. Slonaker, 1914 to ——.

Mr. D. H. Focht was a student under Rev. Weiser, of Bedford, by whom the official acts were performed. At a communion service, September 2, 1845, the names of ninety communicants are recorded, the largest number in the history of the congregation.

Rev. H. W. Bender was pastor of the Schellsburg charge, and Rev. W. H. Schoch (his father-in-law), had his residence with him at the period mentioned above.

Mr. Josiah Miller, in 1839, contracted to build a frame church, 28 by 30 feet, for $400. It was located on his land near Little Wills Creek, a short distance east of the present Madley Station. The church was dedicated on June 13, 1841, with the name, The Evangelical Lutheran Zion Church on Little Wills Creek. Rev. Lewis Guistiniani, D.D., was pastor. The Lord's Supper was administered on the day of dedication. The doctor, in his report to the *Lutheran Observer* of July 9, 1841, says: "The service was solemn and the multitude of people so great that the third of them could not enter the church." No wonder it was a spiritual feast to the people after their services for nearly forty years at private houses, first at that of Henry Lybarger, and later on that which is known as the David Lybarger farm now owned by Daniel Yutzey, on the west side of Little Wills Creek near Madley.

In 1883, this church was sold to the board of school directors for $175, and a new church was built on land donated by David Lybarger, near Madley, about one-fourth mile west of the first church.

The corner-stone was laid October 13, 1883, and the church was dedicated December 23, 1883. The pastor, D. S. A. Tomlinson, was assisted by Rev. J. H. Walterick, of Schellsburg, who preached the sermon. The church cost about $1,400. F. A. Miller, Aaron Luman and E. E. Ball were the building committee. In the fall of 1899 work was commenced on an extension of 12 feet to length of main building, and a pulpit recess to the

rear of the church, and a vestibule and belfry in front, and the church otherwise repaired, and rededicated August 12, 1900. The cost was $400, besides donated labor and material. The church was repaired and a concrete walk made from the public road to the church in 1915 at a cost of $100, besides donated labor and material.

About 1860, Josiah Miller deeded four acres of land to the congregation, upon which to build a parsonage, on condition that when it was no longer needed for that purpose it should fall back to him or his heirs.

It was located on the east side of Wills Creek, nearly opposite the place where Madley School-house now stands. Rev. Stufft built the parsonage at a cost of $900. When Rev. D. S. A. Tomlinson became pastor in 1877, he would not move into the parsonage, and a house at Mt. Zion was rented from Mr. Walker, where he lived for two years. The parsonage was sold for $250, and a one-acre lot was bought from Jesse Geller at West End for $100. Here, under the direction of Rev. Tomlinson, a good house, 28 by 36 feet, was built at a cost of $1,900. This location of the parsonage is unfortunate. It is two miles from Mt. Zion, the nearest church, and six miles from the railroad, but at the time it was built the work of grading the South Penn Railroad, running nearby, was going on, and the collapse of that undertaking was entirely unexpected.

This congregation is small, forty communicant members in 1916, but it has a good church which should be maintained both as a place of worship and a place for funeral services.

St. James' Evangelical Lutheran Church

This congregation was first known by the names "Dry Ridge" and "Metzger's." The early records of this congregation are lost. In Dr. Guistiniani's article in the *Lutheran Observer* of July 9, 1841, he says that he had extended his labors from Little Wills Creek to Buffalo Run, and from thence over Dry Ridge to Hermann's Bottom, preaching in different school-houses. After services, June 14 and 15, they decided to build a church. John Metzger deeded the ground to the German Reformed with whom the Lutherans were to have equal rights. It was located between

Hermann's Bottom and Buffalo Run, on the east side of the Bedford and Somerset Pike.

Here a stone church, 36 by 40 feet, was built. Mr. Metzger paid a large part of the cost. Dr. Guistiniani resigned about April 1, 1842, and Rev. Reuben Weiser, of Bedford, dedicated the church and organized a congregation in the fall of 1842. He preached for the congregation until the fall of 1845, when the Schellsburg charge was formed.

About January 1, 1846, Daniel S. Altman became pastor of the Schellsburg charge. From this time, until 1858, the ministers

ST. JAMES' EVANGELICAL LUTHERAN CHURCH, WEST END, PA.

who preached at Schellsburg preached here and at Wills Creek. In 1858 it became part of the West End charge, of which Rev. David Stufft became pastor about April 1, 1859.

At first the Lutherans were stronger than the Reformed, but they lost greatly by deaths and removals. The union in one church became unsatisfactory and to the Lutherans disadvantageous. The trustees soon after the resignation of Rev. Joseph R. Focht, in 1888, sold the interest of the Lutherans to the Reformed for $50, and the Lutherans were without a place of worship.

Rev. Cyrus G. Focht, supply of the West End charge for the summer of 1889, preached for the Lutherans in the M. E. Church, of Mann's Choice.

Rev. Ira F. Brame took charge of the West End pastorate, June 26, 1890. He preached in the Powell School-house, on the farm now owned by Fred Diehl, and reorganized the congregation. In the meantime, Valentine Wertz died and left $100 to the Lutheran congregation, on condition that they build a church on his land. The Wertz heirs deeded the Lutheran congregation, April 13, 1891, seventy-four and three-tenths perches on the east side of the pike, about half way between the old church and Mann's Choice.

The corner-stone was laid August 1, 1891. Rev. Brame was assisted by Rev. C. E. Keller, of Schellsburg, who preached the sermon. Herman Miller, of Mann's Choice, was the contractor. Jonas Kipp, George Faubel and John Herline were the building committee. The church was dedicated November 8, 1891. Rev. Brame having resigned October 1, the dedicatory sermon was preached by Rev. Hugh McClintic, of Rainsburg. Rev. Joseph R. Focht assisted in the services. The church is a frame building, 28 by 40 feet, with vestibule and tower and pulpit recess. It was nicely finished and cost about $1,000. Miss Anna Wertz donated the bell. The church was repaired in 1915 at a cost of about $175.

The church has a good burial ground in connection with it. It was incorporated November 20, 1890. John Faubel, of California, bought an acre of land of Vitlas Wertz, September 19, 1910, and presented it to the congregation for cemetery uses. The community is largely Reformed.

The present communicant membership is fifteen. They have too good a church and burial ground to permit them to go down.

St. John's Lutheran Church

St. John's Evangelical Lutheran Congregation, usually called Mt. Zion, is in Alleghany Township, Somerset County, Pa.

This congregation was formed of part of the Mt. Olive or Shaefer congregation, and is located about three miles northeast

of it, on the Somerset and Bedford Pike. The Methodists and United Brethren first held services in a school-house which is now a part of the dwelling house of Mr. Oliver Myers, of Glen Savage. Both denominations were weak, and they persuaded the Lutherans living in the neighborhood of Mt. Zion to unite with them in building a church. Mr. Black, a Methodist, in 1852, deeded thirty-six perches of land to the Methodists, United Brethren and Lutherans for a building lot.

On this they built a frame church, 32 by 36 feet, costing $1,500. In 1853, Mr. Black deeded the congregations an acre of ground for burial purposes.

Mt. Olive congregation at that time belonged to the Berlin charge, of which Rev. Eli Fair was pastor. He organized the St. John's congregation about July 1, 1852. The corner-stone was laid in the spring of 1852, and the church was dedicated in the fall, but no further details are obtainable. Rev. Fair resigned the Berlin charge, November 9, 1856, and Rev. P. Sheeder became pastor. On November 9, 1858, he resigned this and the Mt. Olive congregations, that they might become a part of the West End charge. Since that time all the pastors of that charge have preached here. In 1892, Mrs. Susan Walker deeded a half acre of land, on the west side of the burial ground, to the Lutherans. On this they built a frame church, 30 by 45 feet, with vestibule and tower for the bell and pulpit recess. It cost, when furnished, about $1,300. It was dedicated in August, 1892, Rev. G. W. Stroup being pastor. Mr. A. C. Coughenour was the builder, his daughter, Olive, now Mrs. Charles Manges, was the first child baptized in the church. The Methodist congregation having disbanded, and there being but few United Brethren, James Tipton bought the old Union Church and the lot in 1909, and tore down the church. Part of this lot was already used for burial purposes, and Mr. Tipton laid out the remaining part in burial lots.

St. John's Church was repainted outside a few years ago and was repaired inside in 1914. It is in good condition.

The number of communicant members reported in 1916 is forty. Though few, they are faithful. A union Sunday school with the Reformed is maintained.

The Mt. Olive, or Schaefer's Evangelical Lutheran Church

The Mt. Olive Evangelical Lutheran congregation, commonly called by the name of "Schaefer's Church," is in Alleghany Township, Somerset County, Pa.

About April 1, 1812, Rev. John Dietrick Petersen resigned the Harrisburg congregation and moved to Somerset County, and bought the farm now owned by Frank Emerick, about two miles south of the present location of Mt. Olive Church. Rev. Petersen preached in his own house and perhaps other places, but there is no record of his work. He built a mill on his farm to be run by weights, but the plan was a failure. In 1819 he resigned and moved to Sherwood, Canada.

In 1819, Rev. Jacob Crigler took charge of the Berlin pastorate, but the year when he began to preach here is not given. The first service of which there is a record was a communion, November 3, 1824, at the house of Jacob Burkhart. The names of twenty-two persons who were confirmed are recorded, and twelve other communicants. The names of those confirmed are given as found in the church book, viz.: Conrad Fair, Michael Wolfert, John Famling, Solomon Burkhart, John Kochenoure, Daniel Shaver, Daniel Brubaker, George Mowry, Jonathan Shaver, Susan Weimer, Elizabeth Mull, Elizabeth Wolfert, Mary Swizer, Sarah Swizer, Catherine Swizer, Rachel Brubaker, Rosannah Hyout, Catherine Kochenoure, Mary Burkhart, Elizabeth Burkhart, Elizabeth Jobe and Polly Cammel. The others are Jacob Burkhart, John Shaver, Joseph Coughenour, Joseph Wolfort, Solomon Burkhart, Elizabeth Burkhart, Barbary Coughenour, Catherine Tipton, Elizabeth Mull, Magdalena Mull, Catherine Coughenour and Maria Shaver.

Soon after this communion, Peter Schaefer deeded two acres of land to the congregation, on which a small log building, 20 by 26 feet, was erected for school and church purposes, being the first church in this section of country. It was enlarged in 1844 by adding 15 feet.

Rev. Crigler resigned in 1834, and was followed by Rev. George Leiter, 1834-1836; Rev. Charles Ries, 1836-1840, and Rev. L. Guistiniani, D.D., 1840-1842, all of whom preached for the Wills Creek congregation. There is a record of communion

services in 1844 and 1845, by J. Winecoff, pastor. Mr. D. H. Focht supplied this congregation for a while previous to April 1, 1846. After Mr. Focht's services, the Berlin pastors continued for a time to preach for this congregation—Rev. Charles Young, 1846-1851; Rev. Eli Fair, 1852-1856; Rev. P. Sheeder, 1856-1858. Rev. Sheeder resigned in 1858, that the Mt. Olive congregation might become a part of the West End charge, all of whose pastors have preached here.

Prior to Rev. Fair's pastorate, there were 113 communicants. Dissatisfaction, due, it is said, to Rev. Fair's methods, led a number of German families to withdraw from the church. These persons went first to Pine Hill but later held services in the schoolhouse at Glen Savage, and about 1870 built what is commonly called the German Lutheran Church, at Glen Savage, which belongs to the Missouri Synod. Unfortunately, this did not end the trouble.

A reorganization of the congregation was effected November 13, 1869, into which forty-five persons entered, and a pledge of fidelity to the pastor and church was required of new members.

A new church was begun in August, 1876, and dedicated by the pastor, Rev. D. S. A. Tomlinson, November 4, 1877. It is a frame building, 26 by 36 feet, and cost about $1,000. John Geiger, Daniel Coughenour and Israel Burkhart were the building committee. A vestibule and belfry were added in 1893, and the church papered and painted. The church is being repapered and painted at the present time.

In the fall of 1886 the young members of the congregation bought a good Weaver organ, the first of the kind in the country, at a cost of $75. It was dedicated in November.

Changes have taken place in the community and the membership has become small, but Mt. Olive has been an active congregation.

The churches of the West End charge are east of the Alleghany mountains and the congregations are small. It is only a fair agricultural region, but the importance of maintaining churches in this and similar communities is not alone in behalf of those who remain, but in that each year certificates are granted to other churches, whither the young people go for employment and future homes.

The Former Comps, or Zion Evangelical Lutheran Church

SOUTHAMPTON TOWNSHIP, SOMERSET COUNTY, PA.

From the MS. History of Rev. J. R. Focht

(See also sketch of Wellersburg Church)

This congregation dates back to about 1806, and was organized by Rev. Henry Hanker, of Friend's Cove, who was the first Lutheran minister who preached in this vicinity. In the old church book he reported the following, viz.: "In the year of our Lord 1810, the following children were brought here to be baptized: Drusilla, parents, John Emerick and wife, born November 1, 1809; sponsors, Benjamin Trautman and wife."

Other children were also baptized at the same time, but the above is sufficient for our purpose. This is the first record we could find in this vicinity made by a Lutheran minister. At first thought it might be supposed that he began to preach here at that time, but in connection with other facts, we must recollect paper at that time and in this mountainous region was scarce and could only be bought at a high price in Cumberland, which corresponds with the tradition that the baptisms, etc., were written on slips of paper and were lost. He preached in Trautman's house. After Rev. Hanker's death, Rev. Petersen took charge of this congregation (about 1812). In 1814 or 1815 a one-story church was built on Trautman's land, which he donated to the congregation. The size and cost of the church are unknown. It afterwards was weather-boarded on the inside. In it the congregation worshiped until 1870. In 1819, Rev. Petersen resigned and moved to Canada. The orthography of his name indicates that he was either a Swede or a descendant of them. His parochial report is wanting.

In 1818, Rev. Frederick Heyer, of Cumberland, Md., took charge of this congregation, to 1825, or to the time he moved to and took charge of Somerset, Somerset County. On July 6, 1822, he held communion here and confirmed seventeen persons, and on April 19, 1824, thirty five names are recorded. About this time Mr. Anderson donated one acre of land to the congregation for a graveyard.

Rev. Kochler (or Kehler), of Cumberland, took charge of this congregation, but how long he preached here the records do not give.

On March 22, 1835, Rev. George Leiter held a union communion with the German Reformed, and as it was generally the custom, twenty-seven persons were confirmed, but how many of them united with the Lutheran Church is not stated.

In 1843, Rev. C. Lepley took charge of the Frostburg pastorate, and preached in this congregation until spring, 1846.

On October 11, 1846, S. D. Finekle, of Cumberland, Md., held communion in this congregation. Eighteen names are recorded and twenty-four persons were confirmed. He signs himself pastor.

In 1847, Rev. P. Rizer, of Cumberland, supplied this congregation with preaching, which the Alleghany Synod approved of. (Minutes, p. 24, 1848.)

In 1851, the Wellersburg charge was taken under the care of the Alleghany Synod in compliance with their request. (Minutes, p. 17, 1851.)

On the first Sunday of June, 1852, Rev. P. S. Nellis took charge of the Wellersburg pastorate. His parochial report is contained in the history of the Wellersburg congregation. He resigned on November 27, 1853.

About March 1, 1854, Rev. Charles Witmer, of the Maryland Synod, took charge of the Wellersburg pastorate, which now consisted of Flint Stone, Smouse's Church, Wellersburg, Comps and Mt. Carmel. He resigned on September 1, 1857.

Rev. Schlagle, of the Maryland Synod, supplied this congregation with preaching for about nine months or a year.

In 1858, the West End charge was formed by the Alleghany Synod, which included the Comps congregation, and was served by Rev. D. Stufft, 1859-1864.

In 1867, Rev. J. G. Groenmiller, pastor of West End charge, preached for this congregation about ten months or a year. He resigned on October 20, 1867, and moved to Nebraska, where he labored as a missionary for Synod.

The Former Mull's Evangelical Lutheran Church

NORTHAMPTON TOWNSHIP, SOMERSET COUNTY, PA.

By Rev. J. R. Focht

As early as 1805 to 1813, Rev. Hanker, of Friend's Cove, preached in this vicinity in dwelling houses, but did not organize

a congregation; at least there is no record of any, even in tradition. After his death in 1813, we can find no trace of a Lutheran minister preaching in this place, as the Lutheran families attended public worship nine miles off, until Rev. Crigler, in 1822 or 1823, occasionally preached at John Mull's house, but did not organize a congregation at the time, and the Lutherans communed at Berlin, where their names are recorded in the Berlin church book.

In about 1829, through the encouragement of Rev. Crigler, the Lutherans and German Reformed united to build a union church. John Mull deeded an acre of land, and a log building, of about 25 by 30 feet, was erected, but not finished until several years afterwards. The building is still standing (1890). Rev. Leiter, of Berlin, occasionally preached in this congregation during his pastorate (1834-1836), but the members again communed at Berlin as he had too many places to serve.

In May, 1836, Rev. Charles Rees took charge of Berlin pastorate, and, with sixteen charter members, organized a Lutheran congregation here on November 22, 1836, and held his first communion. He held three communions, the last on April 17, 1840, when thirty-nine names are recorded. He resigned in May of this year.

Rev. Lewis Guistiniani, D.D., took charge of the Berlin pastorate on September 15, 1840, but would not preach here, but wished the members to come to Berlin, as they had done under Crigler. He advocated the destructive idea which some of the members belonging to the Alleghany Synod advocated since the doctor's time, "Let the weak congregations die out."

In January, 1845, Rev. John Gaver, who took charge of this and the Comps congregation, belonged to the Maryland Synod, and also served congregations in Alleghany County, Md. He held communion in this congregation on August 30, 1845, where twenty six names of Lutherans are recorded. In January, 1846, he resigned.

From 1846 to 1848, Mull's congregation was reported vacant. Rev. C. Lepley held communion here on April 23, 1848. It so remained until 1858, when the West End charge was formed. Rev. D. Stufft, pastor, on October 21, 1860, held his first communion here, in connection with Rev. B. Knepper, German Re-

formed, when six Lutheran names are recorded. At the close of his second year he stopped preaching here, but had he been active and zealous in preaching the gospel here there might be a good congregation here instead of its having been disbanded. It saddens the heart to see the old church, with its rotted roof and open door, standing there forsaken and abandoned by all, when there might be a good Lutheran congregation here. The German Reformed built a church of their own about two miles south of it.

It is well that some of the Lutheran members of this congregation united with Johnsburg, Missouri Synod, Lutheran congregation, which is about a mile and a half from the Mull's Church, whose congregation is now (1890) scattered.

The Former Mt. Pleasant Evangelical Lutheran Church

By Rev. J. R. Focht

Commonly called "Shroyer's" Church, in Juniata Township, Bedford County.

This congregation was organized on December 29, 1847, in the Wagerman School-house, by Rev. Benjamin Knepper, a German Reformed pastor, a union Lutheran and German Reformed congregation. Jacob Wolford and George Wolford were elected church officers on the Lutheran side. Rev. Knepper thus continued to preach in the school-house until 1860, when Daniel Shroyer, a Lutheran, deeded a half an acre of land to the Evangelical Lutheran and German Reformed congregation, and almost entirely built the church himself.

It is a frame, 28 by 30 feet, and cost about $800. It was dedicated on January 23, 1861, and communion held on the same day. Twenty-two names of Lutherans are recorded.

The Revs. Stufft, Groenmiller and some other of the pastors of the West End charge, preached here, but in time the Lutherans became too few to maintain services. The Reformed, due in part to the long pastorate of Rev. Knepper, were for a time stronger, but they too became weak, and when the Reformed church was built at Mt. Zion in 1892, the same year as the Lutheran, the old Shroyer Church was abandoned. It is still standing (1892), but will probably be sold and the money used to fix up the burial ground which has been neglected. The church is

on the farm now owned by John B. Miller. The people are now generally members of the United Brethren or of the Evangelical Church, each of which denomination has built a church nearby.

WOODBURY CHARGE

Rev. W. B. Claney, Pastor

St. John's, or Potter's Evangelical Lutheran Church

SOUTH WOODBURY TOWNSHIP, BEDFORD COUNTY, PA.

It is difficult to write the early history of this old venerable church, as there are no church records earlier than 1843, and most of its early history is lost in the silence of the grave. There are those who claim that it was organized before 1800. Lutherans were living in the community before that date and Nicholas Barley, an active Christian, one who loved his Church, came to Morrison's Cove in 1791 and helped to build a small log church, no doubt for school and church purposes, as was the custom in those days. Just when this church was built is not known. It seems that later a second church was built in the sight of the present cemetery.

It is probable that Rev. Hanker, who lived in Friend's Cove, 1805-1813, supplied St. John's congregation, as the distance from his home was not as great as some of his other appointments. Elijah Ferre is reported as having come to the Cove in 1806, when it is claimed the congregation was already in existence.

In 1814, Rev. J. P. F. Kramer, of Bedford, may have preached and perhaps organized the congregation, as the "History of Bedford County" states. It is thought that Rev. Mockenhaupt, of Bedford, also supplied it in 1815. In the year 1816 the mazes clear and we find the first historical fact recorded. On October 6, Rev. Mockenhaupt administered the Holy Communion and supplied it. The congregation was further supplied by Rev. John F. Osterloh, who became pastor of Bedford congregation in 1821. Rev. Yeager being called to Bedford Church, December 12, 1825, Rev. Osterloh formed a new charge consisting of three congregations—St. Clairsville, St. John's and Greenfield. Rev.

Osterloh continued as pastor of this charge until 1828. The charge was then supplied by Rev. Yeager, of Bedford, in connection with his own work, until 1832, when it became a part of the Newry charge. In 1839, the Newry charge was divided and St. John's Church became a part of Martinsburg charge. In the year 1842, a second brick church was erected at a cost of $1,400, Rev. R. Weiser, of Bedford, assisting the pastor, Rev. Laubach, on the occasion. In 1882, the church was remodeled at a cost of $300, and rededicated July 2.

The congregation remained a part of Martinsburg charge until 1915, when it united with St. Paul's (Barley) Church and Trinity Church, of Woodbury, in forming the Woodbury charge. Since the formation of this charge a beautiful new parsonage, built of pressed brick and finished in hardwood, and having all modern conveniences, and costing $2,800, not including large donations of material and labor, has been erected on the lot adjoining the church in Woodbury.

The following pastors have served the congregation:

Rev. Mockenhaupt (supply), 1816- ; Rev. J. F. Osterloh (supply), 1821-1825; Rev. J. F. Osterloh, 1825-1828; Rev. William Yeager, 1832-1833; Rev. J. H. Hoffman, 1833-1836; Rev. Guenther, 1837-1840; Rev. J. G. Ellinger, 1840-1842; Rev. William G. Laitzle, 1844-1848; Rev. E. Schwartz, 1848-1850; Rev. E. J. Eyler, 1850-1851; Rev. Joseph Fichtner, 1852-1853; Rev. J. Richards, 1853-1855; Rev. H. Seifert, 1855-1860; Rev. P. S. Hooper, 1864-1866; Rev. D. Stock, 1860-1864; Rev. P. Sheeder, 1867-1868; Rev. C. L. Streamer, 1868-1875; Rev. D. Stock, 1875-1879; Rev. E. Dutt, 1852-1853; Rev. J. Richards, 1853-1855; Rev. C. M. Aurand, 1899-1907; Rev. M. S. Sharp, 1908-1910; Rev. C. R. Streamer, 1911-1914; Rev. W. B. Claney, 1915-

St. Paul's Evangelical Lutheran Church

BLOOMFIELD TOWNSHIP, BEDFORD COUNTY, PA.

This congregation, commonly known as Barley, was organized in the year 1842, although all the members prior to this date belonged to St. John's (Potter's) Church. Nicholas Barley, a staunch Christian and one who loved his Church, came to Morrison's Cove in 1791, and assisted in building the first log church

about the year 1800. At a later date it seems a second building was erected on the site of the present cemetery (Potter's). In the year 1842, when the second church had served its time and purpose and a new one was required, a disagreement occurred as to the location of the building, and as no reconciliation could be effected, the congregation divided and two buildings were erected. Mr. Barley, a man of wealth and influence, gave the ground for the St. Paul's Church, and he and his children paid almost the entire cost of the building of the church, a one-story stone structure costing about $1,500. The corner-stone was laid June 18, 1842, and on January 2, 1843, the Rev. R. Weiser, of Bedford, dedicated the building and administered the Holy Communion. The church was remodeled in the year 1900 at a cost of $800.

This congregation was served by the pastors of the Martinsburg charge until 1915, when it united with St. John's Church (Potter's) and Trinity Church, of Woodbury, in forming the Woodbury charge. Since the formation of this charge a beautiful parsonage has been erected on the lot adjoining the church in Woodbury.

The following pastors have served the congregation:

The Rev. R. Weiser, 1843; the Rev. W. G. Laitzle, 1844-1848; the Rev. E. Schwartz, 1848-1850; the Rev. S. J. Eyler, 1850-1851; the Rev. Joseph Fichtner, 1852-1853; the Rev. J. Richards, 1853-1855; the Rev. H. Seifert, 1855-1860; the Rev. D. Stock, 1860-1864; the Rev. P. S. Hooper, 1864-1866; the Rev. P. Sheeder, 1867-1868; the Rev. C. L. Streamer, 1868-1875; the Rev. D. Stock, 1875-1879; the Rev. E. Dutt, 1879-1897; the Rev. S. E. Slater, 1898-1899; the Rev. C. M. Aurand, 1899-1907; the Rev. M. S. Sharp, 1908-1910; the Rev. C. R. Streamer, 1911-1914; the Rev. W. B. Claney, 1915-

Trinity Evangelical Lutheran Church

WOODBURY, PA.

The Rev. Ephraim Dutt organized this congregation, May 25, 1882, at the home of W. H. Clouse, although occasional services had been held by the pastors of Martinsburg charge since 1854, for the convenience of the members of St. John's Church (located on Potter Creek, two miles southwest of town). The corner-

stone of the church was laid July 1, 1882. The Rev. D. L. Ryder, of Hollidaysburg, preached the sermon, assisted by the Rev. J. W. Henderson, of Newry, Pa. The building, a frame structure, 34 by 50 feet, and costing about $2,800, was dedicated January 28, 1883, by the pastor, Rev. Dutt, assisted by Rev. M. G. Boyer, of Marklesburg, Pa.; Rev. W. W. Criley, of Altoona, and Rev. C. M. Stock, of Bedford, Pa.

The congregation was served by the pastors of Martinsburg charge until 1915, when it was united with St. Paul's Church (Barley) and St. John's Church (Potter's) in forming the Woodbury charge. It owns a share in the parsonage in Woodbury.

The following pastors have served the congregation:

The Rev. Ephraim Dutt, 1882-1897; the Rev. S. E. Slater, 1898-1899; the Rev. C. M. Aurand, 1899-1907; the Rev. M. S. Sharp, 1908-1910; the Rev. C. R. Streamer, 1911-1914; the Rev. W. B. Claney, 1915- .

CHAPTER XII

CHURCHES OF THE NORTHEAST CONFERENCE

The Early Pastorates of Blair County—Their Origin and Difficulties

By Rev. J. R. Focht

[From the Focht MS. History.]

The Alleghany, or as it was sometimes called, Alleghany Furnace congregation, belongs to that class of congregations which Rev. Frederick Haas organized in 1804 or 1805 in Huntingdon County, and dates among the first Evangelical Lutheran congregations in the county. When the first log church was built, or by whom the lot of ground was given, or when it was sold, is unknown, but it must have been built about the time that Rev. Haas resigned the Huntingdon charge, February 7, 1815. It was located in the Sixth Ward, and not more than 200 yards from the second church edifice. Mr. John G. Schmick, a student of Rev. Peter Schindel, Sr., of Sunbury, early in 1816, under the care of his preceptor, supplied the charge west of Tussey Mountain with preaching. This congregation in connection with the other congregations in 1817 gave a call to Mr. Schmick and sent it to Synod for confirmation, in hope that he could pass the examination, in which, however, he failed; however, Synod permitted him to supply the charge. In 1818, Synod gave him a catechist's license. He served this congregation till 1824, when he got into difficulties with this and Frankstown congregations, and they dismissed him. How many members he added to this congregation and how strong in membership it was is unknown, as the old church books are lost, and were burned, it is supposed, when Mr. George Pattent's house burned, he being secretary of the Church Council.

On the 1st of July of 1824 Rev. George A. Reichert of Indiana took charge of this and Frankstown congregations and preached, in connection with his three congregations in Indiana, every four weeks for these two congregations, traveling

forty-five or more miles each way over the Alleghany Mountain during winter and summer, rain, snow-storms and sunshine, till the 1st of August, 1827, three years, when he resigned his three congregations in Indiana County and also these two in Huntingdon County and moved to Kittanning. How many members this faithful servant of Jesus Christ added to the Church will only be known in the world to come, as no record can be found.

In 1824, Rev. Reichert reported to Synod five congregations, 543 infant baptisms, forty-five confirmations, 258 communicants, but how many of these belonged to this congregation is not known. He also contributed $14 to the Synodical fund. In 1827, "he requested Synod that the two congregations in Huntingdon County, which have hitherto been under his pastoral charge, but which he has resigned, may be supplied with a pastor." (Min., p. 7, 1827.)

In the same year (1827), Rev. Schmick made the following proposition to Synod, viz., For the benefit of the hitherto vacant congregations of the Huntingdon district, he was willing to give up the congregations of Half Moon Valley (Gatesburg), Waterstreet, that these in connection with the congregation of Spruce Creek (Seven Stars), and Woodcock Valley, may be enabled to support a clergyman; provided the Synod will appoint a committee which may bring about a union between him and the Frankstown congregations, so that they may accept him as their pastor. (Minutes, p. 15, 1827.) Synod accepted the proposition and appointed Revs. Yeager, Heim and Keller as the committee. Soon after the adjournment of Synod, the committee met at Williamsburg, but before the next meeting of Synod in 1828, the sins of Rev. Schmick had found him out. Recorded in the Minutes, p. 12, No. 6, of the West Pennsylvania Synod, 1828. A letter from the Frankstown and Alleghany congregations, in which they certify that Mr. Kuntzman had been duly elected as their delegate to Synod, and to pray Synod for a minister, and give the reason why they could have nothing more to do with Mr. Schmick; after hearing Mr. Kuntzman's complaint, and further statements by ministers, it was resolved: That Synod can no longer look upon Mr. Schmick, on account of his unchristian conduct, as a minister of the Evangelical Lutheran Church, and that he be expelled from our connection.

Williamsburg Charge

The churches which were then in Blair County, viz., Williamsburg, Clover Creek, Frankstown, Newry, Alleghany Furnace and Sinking Valley were now formed into the Williamsburg charge, and about November 1, 1828, Rev. Jacob Martin took charge of it. As he was a member of the Pennsylvania Synod, he attended its meeting on June 17, 1829. Charles Eichholtz of the Williamsburg congregation was his delegate. He reported six congregations, twenty-three baptisms and ninety communicants, averaging fifteen communicants to each congregation, and received a salary of $300 and house free. Bright prospects, indeed, for a young man of twenty-six years of age, with a wife and two children, to enter such a field and build up strong congregations, to counteract the evil influences and prejudices caused by his predecessor against the Lutheran Church! At the above-mentioned meeting of Synod he was dismissed to the West Pennsylvania Synod, which met at Bedford on the 4th of October, 1829, when he reported six congregations, fifty-three baptisms and 169 communicants. The charge sent a letter to Synod, stating that the congregations were fully satisfied with Rev. Martin, and desired that the Reverend might be confirmed as their pastor, with which request Synod complied and also ordained him.

In 1830, a parsonage was purchased. He reported, in 1830, six congregations, 142 infant baptisms, seventy-eight additions, fourteen losses, 240 communicants and two Sunday schools; money raised, $5. In 1831, he resigned the Newry congregation to form a new charge which was consummated in the spring of 1832.

Pleasant Valley Charge

This new charge consisted of the following congregations, viz., Bobs Creek, Greenfield, Woodbury (Potters), which had belonged to Schellsburg, Newry and Alleghany Furnace (now the First Church of Altoona) of the Williamsburg charge. At the close of his year, in 1831, he resigned the Alleghany Furnace congregation and reported, in 1832, five congregations, 207 infant baptisms, 144 additions, fifty-two losses, 337 communicants, four Sunday schools; money raised, $51. For some time

before the meeting of Synod, Mr. John H. Hoffman preached in this new charge and applied to the president of Synod for *ad interim* license, but the constitution of Synod gave no such power to the president, and Mr. Hoffman had to wait till Synod met, which is the reason that Rev. Martin reported five congregations in 1832. In the meantime the charge gave a call to Mr. Hoffman and sent it to Synod for confirmation. Mr. Hoffman passed his examination and Synod ratified the call. He reported five congregations, 226 infant baptisms, 277 additions, fifty losses, 331 communicants, two Sunday schools; money raised, $61.50. He resigned about November 1, 1836.

On the recommendation of the faculty of the Theological Seminary at Gettysburg to the president of Synod, Rev. Charles C. Guenther received *ad interim* license on December 12, 1836, to labor in the Newry charge and became the immediate successor of Rev. Hoffman. Up to this time all the Lutheran ministers preached in the old log church above mentioned, and it had become so dilapidated that the congregation could no longer worship in it. A union church was built in the now Fifth Ward, Union Avenue, Altoona. It was a frame building, perhaps 30 by 40 feet, and may have cost the Lutheran congregation about $350. When it was dedicated and who the other parties were that had a share in the church is unknown, as the church books up to 1860 are lost. In 1837, he reports six congregations, sixty-five infant baptisms, six additions, thirteen losses, 240 communicants, two Sunday schools; money collected, $5. In 1839, there is a communication from the Alleghany Furnace congregation, in which the ten persons state that the congregations of Newry, Alleghany Furnace and Logans Valley have formed themselves into a new pastoral district, and pray Synod may acquiesce in this change. Synod agreed. During his labors in this new charge he reported three congregations, 169 infant baptisms, 150 additions, twenty-one losses, 364 communicants, one Sunday school; money raised, $24.33½. He resigned about July 1, 1841, and moved to Ohio.

In June, 1842, Rev. Jacob Simons took charge of the Newry pastorate. The following was reported at the September convention of Synod in 1843: "On the case of Rev. J. Simons, your committee into whose hands were placed the notes taken by

Lawyer Banks of Hollidaysburg, in a certain case of slander against the Rev. J. Simons, are happy in being able, as the result of this investigation, to exculpate him from any immoral conduct implicated in said notes; but whereas Brother Simons has, from the beginning of his connection with this body, been guilty of deviating from the distinctive peculiarities of our Church; and whereas he has been affectionately admonished by the president to desist, and directed to conform to the rules and regulations of our Zion; and whereas he has still persisted, not heeding any effort that Synod could possibly make for his character and standing as a member of this body; therefore compelled by his own voluntary and deliberate determination to disregard the distinctive peculiarities of our Church. Be it

"*Resolved*, That nevertheless the license of Rev. Jacob Simons be extended until April 1, 1844, and that thenceforward the congregations comprising the Newry district be, and they are hereby declared vacant." Thus ended his labors in this charge and the ministry. He reported three congregations, 108 infant baptisms, 170 additions, eighteen losses, 330 communicants, ten prayer meetings, four Sunday schools; money raised, $13. Mr. William Bell donated a lot in Collinsville to the congregation and the congregation erected a brick church on it which is still standing (1882). The church was dedicated in 1840 and the congregation moved from the Fifth Ward Union Church into it. Rev. Peter Bell informed me that his father paid more than the cost of the church, and it cost about $2,500.

On April 1, 1844, Rev. William Weaver of the Theological Seminary at Gettysburg took charge of the Newry pastorate. But the difficulties which Rev. J. Simons by his imprudent and un-Lutheran course in worship introduced, made it very unfortunate for Rev. Weaver and for the charge that he accepted. He was inexperienced, and the difficulties to be overcome in reconciling a fanatical party took a man of great tact, prudence and experience. It seems that John Gibbony, Esq., of Duncansville, was the head of Rev. Simon's party. We shall only give the reports and correspondence as recorded in the Minutes of Synod and Church Book. Rev. Henry Baker came from Ohio, and Rev. Weaver invited him to preach for him at Collinsville at a protracted meeting. In a few weeks afterwards, Rev.

Weaver was dismissed by the Collinsville and Antis congregations and Rev. Baker elected as pastor. It seems that the Newry congregation, by far the strongest and most influential congregation in the charge, was not consulted. Rev. Baker accepted the call on April 1, 1846. The Newry congregation looked upon such procedure as irregular in the extreme. Coercion is now the policy adopted by the opponents of Rev. Weaver. The president says in his Report (Minutes, p. 24, 1846), "According to Article XIII, Section 2, of our Constitution, on the 8th of April last, I appointed a conference to be held at Newry on the 13th of May thereafter, for the purpose of investigating certain accusations preferred against Rev. William Weaver, a licentiate of this body, by John M. Gibbony, a member of his charge."

The items alleged are the following, viz.:

"First. The said Weaver failed to comply with certain promises made by him to amend his conduct as pastor of the Newry charge.

"Second. He refused to accede to a unanimous decision of his Church Council, that he should resign at the end of his pastoral year, and this, too, after having pledged himself to do so.

"Third. He admitted to the Lord's table immoral and ungodly men, such as drunkards, swearers and gamblers.

"In the same letter, which I herewith submit, containing these accusations, the question was propounded, whether it would be a violation of our discipline for the opponents of Rev. Weaver to organize a new congregation at Duncansville. I replied, that as Evangelical Lutherans they had undoubted right to do so, but recommended that it might be better policy for them to await the result of the conferential deliberations.

"On the 30th ult. I received lengthy communications from the Rev. William Weaver and the Rev. Henry Baker, on the subject of the Newry difficulties, which I herewith submit to the examination of Synod.

"It devolves on the brethren composing the district in which the Conference was held, to report on the subject to this body."

Special Committee on the Newry difficulties reported:

"The committee to whom were referred the difficulties complained of by the Pleasant Valley charge, in Blair County, would

respectfully report, that, after a laborious and prayerful investigation, they have come to the conclusion to recommend for adoption by your reverend body, the following resolutions:

"1. *Resolved,* That Rev. Weaver be requested to withdraw from the Newry congregation, and that said congregation be recommended to reconnect themselves with the Pleasant Valley charge.

"2. *Resolved,* That Pleasant Valley be, and is hereby advised, to hold a new election for a pastor within three months from this date."

In the Minutes of 1847, p. 11, the following is recorded, viz.:

"No. 2 contains a preamble and four resolutions, passed by the members of the Newry congregation. The preamble and resolutions set forth their reasons for not uniting under the pastoral supervision of the Rev. H. Baker, and in order to effect said union, they desire him to resign the charge. They state that a committee of three was appointed to confer with the Pleasant Valley and Logan's Valley congregations on the above subject.

"No. 3 is a reply of the Pleasant and Logans Valley congregations, signifying their unwillingness to accede to the request of the Newry congregation.

"Your committee is of the opinion that this subject has already been fully and judiciously adjusted by the action of Synod, at its last meeting, if properly complied with, and ought to have been so considered and carried out by those concerned.

"No. 4 are the proceedings of members at Duncansville, in which we find the following resolution:

"*Resolved,* That upon the supposition that the Newry congregation see their error, and desire to return to their former connection with the Pleasant Valley charge, we propose to abandon our organization at Duncansville and return to said congregation from which we separated, on condition that we be received as a whole, and all our members admitted to full standing in the Newry congregation.

"But as your committee is not aware of the existence of a congregation at Duncansville, its discontinuance having been enjoined by a resolution of last year, and as no such organization has ever received the sanction of Synod, therefore it is not properly cog-

nizable by Synod.

"No. 5 is a petition of eighteen members of the Newry congregation, showing that, agreeable to mutual arrangement between parties concerned, that congregation stands at present connected with the Martinsburg charge, and a prayer that this Synodical body should sanction said connection.

"Your committee would recommend the granting of said prayer of petitioners."

Logan's Valley Charge

The difficulties between the Newry congregation and Pleasant Valley charge are now ended, and Rev. Baker continues to labor in the three congregations, viz., Antis (Salem), Collinsville and Duncansville.

The Pennsylvania Railroad was now completed, the shops located, and the place called Altoona; its population rapidly increased, among whom were Lutherans as well as others, so that soon the majority of the members belonging to the Collinsville membership lived in Altoona. It soon became apparent that something must be done. Other denominations bought lots and built churches, and if the Lutherans were to hold their own, they must do likewise, and it was well that Rev. Baker had men at hand, in his congregation, of energy, means and business tact, such as Mr. William Bell, Westly, Louden, etc., and others. Money became more plentiful and a new spirit pervaded the membership. Mr. Archibald Wright, through his attorney, John Wright, donated one lot and the congregation bought another alongside of it, for which they paid $300. The lots were located on Eleventh Avenue, between Fourteenth and Fifteenth Streets, not 200 yards from the place where the first Lutheran log church stood. On these two lots the congregation erected the First Lutheran Church and the parsonage. The corner-stone was laid on July 29, 1853, and dedicated on August 13, 1854. I am unable to give the names of the Building Committee. It was a two-story brick edifice with a spire, the original size 46 by 75, and cost about $7,000, the parsonage about $3,000.

It was a joyful time when the congregation could move back to near the place of its beginning fifty years ago, and see the

changes; then an unsightly log church and a pine forest, now a beautiful brick church and parsonage.

Rev. H. Baker continued the faithful pastor of the Pleasant Valley charge till October 1, 1857. Besides the labors of his own charge, in the meantime he preached on week evenings at Glasgow and organized a congregation there; also one at Tyrone, which, however, died out for want of attention. During the eleven years and six months of his pastorate in this charge, he reported three congregations, 399 infant baptisms, 890 additions, 231 losses, 433 communicants, five prayer meetings, four Sunday schools, thirty-five scholars; money raised, $10,805. He resigned on October 1, 1857, and moved to Lewistown, Pa.

On November 1, 1857, Sylvester Curtis took charge of the Pleasant Valley pastorate, held one communion in each congregation, but made no report to Synod. He resigned at the expiration of six months.

About September 1, 1858, Rev. Jacob Steck took charge of the Pleasant Valley pastorate. He reported three congregations, forty-three baptisms, sixty-four additions, fifteen losses, 350 communicants, three prayer meetings, three Sunday schools, fifty teachers, 300 scholars; money raised, $941.21. He resigned on February 27, 1860.

The First Church, Altoona, Pa.

Rev. M. J. Kline, D.D., Pastor

Rev. Charles L. Ehrenfeld took charge of the Pleasant Valley pastorate on May 16, 1860, and in the same year the Altoona congregation sent a petition to Synod asking Synod to acquiesce in the separation of the Altoona congregation from the Pleasant Valley charge, which Synod granted. For the first year he reports three congregations, fourteen infant baptisms, twenty-five additions, six losses, 355 communicants, four prayer meetings, three Sunday schools, fifty teachers, 350 scholars; money raised, $634. In 1861, he reported one congregation, thirty-seven infant baptisms, seventy-eight additions, twenty-seven losses, 226 communicants, two prayer meetings, one Sunday school, twenty-two teachers, 230 scholars; money raised, $196.20. He resigned on March 1, 1863.

On June 1, 1863, Rev. Samuel A. Holman took charge of the Altoona pastorate. He reported one congregation, seventy infant baptisms, 101 additions, thirty-three losses, 268 communicants, one prayer meeting, one Sunday school, twenty-six teachers, 226 scholars; money raised, $7,355.01. He resigned on March 1, 1867.

On April 1, 1867, Rev. H. Baker took charge the second time of the Altoona pastorate. In 1869, the church was repaired.

Rev. Baker reported one congregation, 623 infant baptisms, 1,242 additions, 741 losses, 733 communicants (the highest number he ever reported), three prayer meetings, one Lutheran and

REV. HENRY BAKER, D.D.

REV. M. J. FIREY, D.D.

two Union Sunday schools, forty-one teachers, 500 scholars; money raised, $37,678.32. He resigned on April 1, 1883.

On June 15, 1883, Rev. M. J. Firey took charge of the First Evangelical Lutheran Church of Altoona, Pa. At the close of his ministry he makes the following entry in the Church Book:

"In June, 1883, I took charge of the First Church and continued in the charge until December 1, 1886.

"During these years the relation between pastor and members was most practical and agreeable.

"The work has been made very pleasant, because of the very

fraternal spirit which pervaded the congregation towards their pastor, and it is with deep regret that we do now sever those relations.

"This separation is due to myself; my health is no longer capable of caring for so large a church, and believing that God has opened a field where I may yet be useful, a call has been accepted to it.

"May the Great Head of the Church continue to guide and bless this dear people.—M. J. Firey."

During Dr. Firey's pastorate about 350 members were received into the Church, 129 children were baptized and fifty-eight marriages solemnized. An organization for temperance, of 350 young people and children of the church, was organized during this pastorate.

He reported one congregation, 122 infant baptisms, 268 additions, 198 losses, 822 communicants, three prayer meetings, one Sunday school, fifty teachers, 614 scholars; money raised, $19,290.36. He resigned on November 2, 1886, and moved to Ohio.

Rev. J. R. Focht.

Later History of First Church, by Rev. M. J. Kline, D.D.

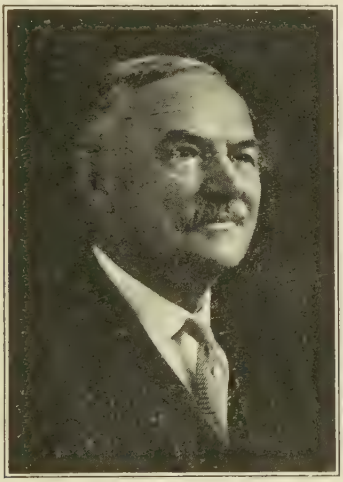
Dr. E. D. Weigle's Ministry.

Rev. E. D. Weigle, D.D., began his ministry in the First Lutheran Church, April 1, 1887, and closed the same the last Sunday of 1895, covering a period of eight years and nine months. It happened to be Holy Week, which was observed in harmony with Lutheran custom by services nightly, closing with the Holy Communion, Easter Day. There were eighteen accessions to the church at this first communion.

The installation of Dr. Weigle was asked for among the first things, in harmony with good order. The committee appointed by the president of Synod, in response to the request of the local authorities, consisted of the Rev. Henry Baker, D.D., and the Rev. Samuel J. Taylor, D.D.

During the period of Dr. Weigle's ministration the congregation grew in numbers and financial strength very rapidly and many of the more progressive spirits joined in the wish for a

larger and more modern house of worship, where there would be less discomfort from the noises of the railroad at the rear of the old church, and the rattle of vehicles and street cars on the street in front of the church. Another reason that was strongly urged was the necessity for more room, to properly carry out all the purposes of the numerous growing societies of the church and Sunday school. With this end in view, two lots were bought on the corner of Twelfth Avenue and Fourteenth Street. Steps were taken to pay for these lots, and a good part of what was needed was secured in cash and subscriptions, despite the panic of the early nineties, which seriously affected business and religious activities.



REV. E. D. WEIGLE, D.D.

Dr. Weigle, receiving a unanimous call to become pastor of Trinity Lutheran Church at Mechanicsburg, Pa., accepted the same and preached his farewell sermon Sunday evening, December 29, 1895. At the close of this last service, Dr. Weigle read a summary of his parochial work during his pastorate of the First Lutheran Church, from April 1, 1887, to January 1, 1896: Infant baptisms, 624; accessions to communicant membership, 1,097; making an average of 125 per year. Pastoral visits, 7,004; visits to the sick, 2,019, making a total of 9,023, or an average of 1,031 per year. The number of funerals was 400. Moneys

raised for local expenses during these years, as taken from the Minutes of Synod, exclusive of the amount raised since last meeting of Synod on September 10, 1895, $54,338.94; benevolent moneys contributed during the same period, $24,324.87, making a grand total of moneys raised for all objects, from April 1, 1887, to September 10, 1895,—$78,663.81.

The audit of the moneys contributed toward the new church enterprise, which was inaugurated June 1, 1891, and greatly embarrassed during the panic and in other ways, revealed the following: Subscriptions to September 1, 1895, $25,252; paid on subscriptions, $14,393; subscriptions unpaid, $10,859; amount regarded as of doubtful value, $1,338. This leaves an indebtedness on the church in round numbers of $10,000, to offset which the congregation has the valuable property on Eleventh Avenue between Fourteenth and Fifteenth Streets, 100 by 110 feet, and the beautiful site for the new church on the corner of Twelfth Avenue and Fourteenth Street, 100 by 120 feet. The church is thoroughly organized for efficient work. Aside from the large and wide-awake Sunday school, enjoying an enrollment approaching 1,000, there is a Woman's Home and Foreign Missionary Society; a Young Ladies' Mission Band; a Children's Society; the King's Sons, a prosperous Luther League and a vigorous Ladies' Aid Society.

During the ministry of Dr. Weigle, special emphasis was laid on the faithful preaching of the word and the stated administration of the sacraments. Special care was taken that a diligent pastoral oversight was not neglected. All-year-round personal work, coupled with the faithful indoctrination of the young in the fundamental truths of Christianity, gave tone and direction to all the work. This constant work was supplemented by special services in January of each year and services preparatory to the Easter ingathering of several weeks' continuance. As a result, the accessions were as indicated, an average of 125 per year. Faithful and persistent catechisation was the method adopted for securing an intelligent heart-yielding and steadfast discipleship. A feature of Dr. Weigle's ministry, not only in the First Lutheran Church in Altoona, but in all the churches he has had the honor of serving, was the number of young men who consecrated themselves to the work of the ministry. Since taking charge of the

Mother Church of the Lutheran denomination of the city of Altoona, Dr. Weigle has seen the growth of the church as follows: The Fourth Lutheran Church was built; St. Paul's of Millville was brought into a position of strength, and the Bethany Lutheran was organized, to whose charter membership the First Church contributed twenty-nine members. Notwithstanding the organization of these churches, the First Lutheran has maintained a large membership, being as strong numerically to-day as at any time in its previous history. The sermons Dr. Weigle preached on the last Sunday of December, 1895, were the same, or rather were from the same texts as those with which he began his ministry, April 1, 1887: "Paul's Determination, the Crowning Prerequisite of a Successful Ministry," 1 Cor. 2 : 2; and "Christian Activity in the Light of Christ's Example," St. John 9 : 4.

Of the faithful and efficient ministers who were honored with the privilege of being pastors of this strong and earnestly aggressive church, Dr. Weigle is the only living ex-pastor. If the strength and vigor which are his be continued him, he hopes to celebrate with his present people the *fortieth* anniversary of this active ministry, April 1, 1918.

Dr. M. W. Hamma's Ministry

After the retirement of Dr. Weigle and the withdrawal of the members who subsequently organized Grace Church, Rev. M. W. Hamma, D.D., LL.D., was called to the leadership of the First Church. Dr. Hamma never formally accepted a call to the pastorate of the First Church, but nevertheless was its faithful and devoted shepherd for a period of two years and six months.

Prior to his coming to Altoona, Dr. Hamma had been in the ministry for almost thirty-five years. For twenty-five years he had been in the active pastorate. He had been pastor of the First Church of Springfield, Ohio, San Francisco, Cal., and Baltimore, Md. He was also pastor of St. Matthew's of Brooklyn, N. Y., and other places. For about ten years preceding his coming to Altoona he had not held a pastorate but had given time and energy and strength to the general work of the Church, particularly to the Board of Home Missions of the General Synod, of

which he had been the able and efficient president for many years.

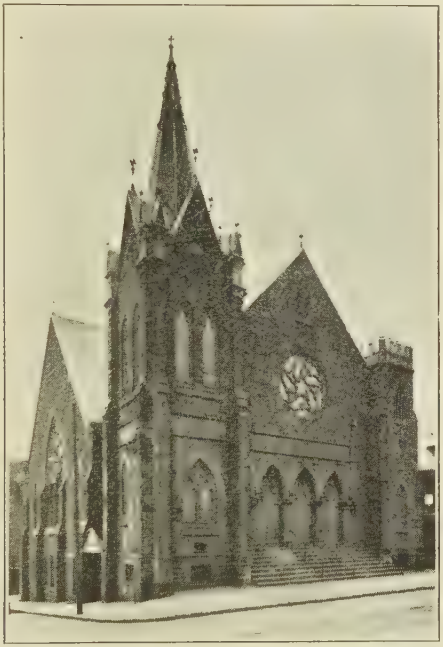
As a result of the plea of a personal friend in the First Church of Altoona, he consented to visit Altoona, look over the field and see what could be done. On January 1, 1896, he became the acting pastor of the First Church and rendered that church a most notable service. After thoroughly reorganizing the church and all the departments of it, he shortly entered upon the project of the erection of the new church with an energy that was inspiring and an enthusiasm that was contagious.

DR. HAMMA, FIRST CHURCH, ALTOONA

The purpose to erect a new church edifice was cherished for years before it took tangible form. Much faithful labor looking to that and in the way of gathering funds for the new lot that had been purchased, was performed by Rev. E. D. Weigle, D.D., the former pastor. But unsurmountable difficulties presented themselves at every forward movement toward the actual building of the church, and there was much discouragement.

At length there came a conjunction of circumstances, a meeting of Providence, which became a God-given opportunity. The

people were enthusiastic and unanimous in the decision to at once begin upon the project of building a new church. Dr. Hamma saw the providential opportunity, and on February 11, 1896, called a private conference of eight or ten men of the congregation and Mr. D. K. Ramey of the Second Church, originally a member of the First Church and always deeply interested in its welfare. Before these brethren separated that night, Mr. Ramey had purchased the old church property for $40,000, and a sufficient sum



FIRST LUTHERAN CHURCH, ALTOONA

was pledged to ensure the success of the enterprise. What the First Church owes to the action of these men will never be fully realized on this earth. But on that memorable night on the hearts of Dr. Hamma and these men, the new church edifice was born.

At a congregational meeting held on February 12, 1896, it was decided to proceed at once with the building of the new church and a Building Committee was appointed. On Sunday, March 1, a service was held, at which time $15,000 was pledged to the new

building. The Ladies' Aid Society subscribed $1,500 and the Sunday school $1,700.

The formal ground-breaking for the great church on Twelfth Avenue and Fourteenth Street took place on April 3, 1896. On July 18, at 3 o'clock, with impressive ceremonies, the corner-stone of the new church was laid. The congregation continued to worship in the old church for some while and then had a farewell service to the old edifice and began worship in what are now the Sunday school rooms. The services of dedication began May 21, 1897. Rev. M. J. Firey, D.D., preached the sermon at this service. On May 22, Rev. E. D. Weigle, D.D., was the preacher. On May 23, the chief dedicatory services were held. Rev. H. H. Weber, D.D., preached the morning sermon; Rev. S. S. Ort, D.D., LL.D., preached the evening sermon. The act of dedication was performed by Rev. M. W. Hamma, D.D., LL.D., pastor.

Dr. Hamma continued his pastorate until July 1, 1898, developing the church in all its departments, leading it into unselfish service for Christ and His work in the larger and wider fields of missionary and educational activities of the General Synod.

The congregation owes him a large debt of gratitude for his heroic and devoted service in her behalf.

Dr. O. C. Roth's Ministry

Prior to the departure of Dr. Hamma, Rev. O. C. Roth, D.D., pastor of Grace Church, Baltimore, Md., was called to this pastorate. Dr. Roth accepted the call and entered upon his pastorate July 1, 1898. During his pastorate of nine years and ten months, there was a steady development of the work of the congregation. This was especially noteworthy along lines of missionary and benevolent activity. Dr. Roth was a member, active and earnest, of the Board of Foreign Missions of the General Synod. He had expert knowledge of the opportunities and needs of missions abroad. His zeal for this cause did not lessen his interest in the work at home, as we shall see later on.

During the last four years of his pastorate, under the inspiration of his consecrated leadership, the congregation supported an American missionary in Africa, and during the last two years of his ministry a home missionary also.

Some of the principal events of his pastorate were as follows:

On March 2, 1902, the final indebtedness on the $90,000 church property was liquidated and the final mortgage of $5,000 was burned. At the 10.30 service, former pastor Dr. E. D. Weigle preached the sermon; at the 7.30 service, former pastor and church builder Dr. M. W. Hamma preached. After brief remarks by Pastor O. C. Roth, the mortgage was burned.

Another event of great interest to the congregation was the celebration of the fiftieth anniversary of the Sunday school on April 24, 1904. Three services were devoted to this celebration.

REV. O. C. ROTH, D.D.

The sermons were preached by Drs. E. D. Weigle and Charles S. Albert, editor of the Lutheran Publication Society. An interesting address was delivered by Hon. T. B. Patton, Esq., a former superintendent of the Sunday school.

The next matters of interest had to do with the physical development of the property of the congregation. In 1904, extensive alterations were made to the church and a magnificent three-manual pipe organ was installed. These improvements cost about $7,500. During this year the present parsonage was erected at a cost of about $6,500.

The seventy-fifth anniversary of the organization of the congregation was celebrated on October 27, 1905. Rev. O. C. Roth, D.D., pastor, preached the anniversary sermon at the hour of the morning service, on the theme "A Retrospect." He also preached an inspiring sermon at the 7.30 service on "A Forward Look." In the afternoon a service for all the Lutheran churches of Altoona was held, which was addressed by the pastors of the churches.

The congregation decided that the best way to commemorate the diamond jubilee of the organization of the church was to engage in a missionary project.

On October 24, 1905, the Men's Missionary Society was organized for the specific purpose of undertaking home missionary work. On April 1, 1906, the Men's Missionary Society, assisted by the Sunday school and congregation, undertook the partial support of Rev. David A. Davy of Unity Lutheran Mission, Chicago, Ill. During the last two years of Dr. Roth's pastorate, $500 per year was contributed to the salary and about $200 toward the erection of the brick chapel of Unity.

On March 25, 1908, Dr. Roth resigned the pastorate, to take effect April 30.

Too much cannot be said in praise of the forward movements along the unselfish lines of missions inaugurated and fostered during the pastorate of Dr. Roth.

In explanation of the inadequate sketches of many years of the history, the compiler wishes to state that from 1867 to 1887, all records, pastoral and Church Council, are very meagre. From 1887 to 1895, the pastoral records are complete, but available Minutes of the Church Council cover only part of this period. From January 1, 1896, to June 1, 1908, there are no pastoral records available and the Minutes of the Church Council cover only a portion of that time. Most of the Minutes of the Church Council which are available are very meagre, and contain, for the most part, general statements. Out of forty-one years of the life of the church, from 1867 to 1908, complete available records cover less than eight years of its history.

Printed programs of special service, Minutes of Synod and recollections of members have furnished most of the data from which this inadequate sketch has been compiled.

Dr. M. J. Kline's Ministry

On March 25, 1908, Rev. Marion Justus Kline, D.D., general secretary of the Board of Foreign Missions, was unanimously elected pastor of the First Church. On June 1, 1908, he entered upon his pastorate. On September 27, 1908, he was formally installed as pastor. The sermons to the congregation and the pastor were preached at the morning and evening services by Rev. O. C. Roth, D.D., Dr. Kline's predecessor. By authority of the president of the Alleghany Synod, Dr. Roth performed the act of installation.

REV. MARION JUSTUS KLINE, D.D., ALTOONA

The splendid development begun in the pastorate of Dr. Roth, along missionary and benevolent lines, continued in the pastorate of Dr. Kline. The support of Rev. D. A. Davy of Unity Church, Chicago, Ill., was continued for two years at $500 a year until the congregation became self-supporting. The support of an American missionary in Africa was continued for six years during this pastorate. Special home mission and church extension appropriations were made for the support of pastors in mission

fields; toward the erection of churches and parsonages; assisting in the payment of indebtedness on mission churches and an annuity given to the Woman's Home and Foreign Missionary Society of $1,000 and other missionary activities aggregating over $3,000. During the past eighteen months the Young People's Society Christian Endeavor and the Men's Missionary Society have aided in the support of the Wellersburg charge, Somerset County, and made special contributions to other home and foreign missionary objects. Each year of the pastorate there has been a generous excess on the regular apportionment, not including the special objects above referred to.

The first special work undertaken by the congregation for itself was to make a beginning on the payment of the church debt of something over $6,000 which remained from the improvements to the church, the installation of the pipe organ, the building of the parsonage, and other matters of expense. Free-will offerings were asked for during the Lenten seasons of 1910 and 1911, when almost $3,000 was contributed in cash.

On January 1, 1912, a campaign was inaugurated for repairs and improvements to the church property. It has been the unchanging policy of the church during the present pastorate, before beginning any work involving any large financial expenditure, to secure in cash a minimum of one-third the estimated cost before beginning the work. In most instances a sum in excess of the amount needed has been in hand before the work was begun.

During July, August and September of 1912, the improvements and repairs were made. On September 29, reopening services were held. The sermon at the morning service was preached by Rev. M. W. Hamma, D.D., LL.D.; $3,714 in cash was contributed by the congregation. Of this amount $2,500 was expended for the work. The $1,200 over and above the necessary expenses was made a "Paving Fund"; $500 of this amount has since been expended as the share of the church for paving Fourteenth Street.

During the Lenten period of 1914, another free-will offering was asked for the final payment of the church debt, which by this time had been reduced to $2,300. At the close of the Lenten period, $2,750 in cash had been contributed. One member of the

church made a conditional contribution of $1,000, on condition that the entire indebtedness be paid.

Immediately upon the payment of the debt, on April 1, 1914, a fund for a "Primary Sunday School Building" was inaugurated by the transfer of the balance of $450 in the "Debt Fund" to the new fund. The council of the church increased the amount to $500. Another member of the church contributed $1,000 to the fund, making the amount in hand of the Church Council, $1,500. Several years previous to this the Sunday school had established a preliminary fund for this same purpose. On April 1, 1914, the amount in the Sunday School treasury was $800, making a total of $2,300 in cash in this fund. By an interesting coincidence the church indebtedness of $2,300 was paid on April 1, 1914, and on the same date the Sunday School Building Fund had the same amount to its credit.

On May 10, 1914, special services were held commemorating the payment of the church indebtedness. Three laymen of the church and Pastor Kline made the addresses at this service.

The next event of interest was the commemoration of the tenth anniversary of the organization of the Men's Missionary Society. This was held on October 31, 1915. At the request of the society the anniversary sermon was preached by the pastor, Rev. Marion Justus Kline, D.D. Nine years previously, when Dr. Kline was secretary of the Board of Foreign Missions, he had preached the first anniversary sermon of the society.

The three years from Easter of 1914 to 1917 were devoted to the development of the spiritual life of the congregation and the ingathering of souls. Special efforts were made to reach those in the Sunday school who were not members of the church. These two years witnessed a great ingathering into the church. At the Easter communion of 1917, 1,198 members partook of the Lord's Supper. This was the largest communion in the history of the church. This was increased to a total of 1,263 by communion to sick and shut-ins.

The spirit of devotion to the wider and more unselfish missionary activities of the church at large continued to increase during these years. The expenses of the local work were adequately cared for, but no financial effort was made for the physical enlargement of the church property until Lent of 1916.

During the Lenten seasons of 1916 and 1917, a self-denial offering was asked of both the church and the Sunday school for the Primary Sunday School Building Fund. The total cash offering was in excess of $5,000 on April 9, 1917.

At a congregational meeting, held April 11, 1917, the appointment of a committee was authorized to secure plans and estimates for the proposed primary Sunday school building and to submit the same to a meeting of the congregation to be called in the near future. It is expected that the building will be begun this year (1917) to commemorate the Quadri-centennial of the Reformation.

Since the fall of 1916, the congregation has commemorated this important anniversary of the Reformation by having all the leaders of the General Boards of the General Synod visit and address the congregation. This celebration of the four hundredth anniversary of the Reformation is for the practical purpose of information and inspiration of the congregation in the great work of the Church of the Twentieth Century. In this way we hope to perpetuate and spread the great truths of the Sixteenth Century Reformation.

During the pastorate of Dr. Kline, three of the four former pastors of the church, who were living when he assumed the pastorate, have died. On December 12, 1908, Rev. M. J. Firey, D.D., entered into rest at Springfield, Ohio. On June 3, 1913, Rev. M. W. Hamma, D.D., entered into rest at Springfield, Ohio. On July 10, 1915, Rev. O. C. Roth, D.D., entered into rest at Chambersburg, Pa. Appropriate memorial services were held for each one.

During the pastorate of Dr. Kline a number of the sons of the congregation have already entered the ministry or are now in preparation for it. Rev. Wayne O. Kantner is pastor of our church at Battle Creek, Mich. Rev. Raymond L. Markley is pastor of the Fayetteville, Pa., charge. Rev. Samuel E. Wicker has accepted a call to Oakland, Md., and will enter upon his pastorate in June. Paul A. Weidley and Chester S. Simonton are members of the incoming middle class in the Theological Seminary at Gettysburg.

During the pastorate of Rev. Dr. Baker, the congregation gave Rev. W. M. B. Glanding to the ministry; while Rev. John Weid-

ley, D.D., Rev. F. S. Shultz, Rev. J. B. Guiney and Rev. E. E. Parsons entered during the pastorate of Rev. Dr. Weigle.

The following is a summary of the pastorate of Dr. Kline to date of sending in this copy:

Total receipts—Church treasury	$94,594.53
Total expenditures—Church treasury	92,545.58
Total infant baptisms	351
Total adult baptisms	130
Total confirmations, letters and renewals	949
Total received into Church, including the baptized members	1,430
Total number in catechetical classes	1,748
Number of sermons and addresses	1,696
Number of marriages	155
Number of sick and pastoral calls	11,731
Number of funerals	307
Number of baptized members	1,846
Number of confirmed members	1,575
Number of communicant members	1,393

THE ST. JAMES' GERMAN EVANGELICAL LUTHERAN CONGREGATION (GENERAL COUNCIL)

ALTOONA, PA.

Sketch by Rev. J. R. Focht

In truth this is the second Evangelical Lutheran congregation of Altoona, being organized in 1861. As the German is a child of, and nurtured by the Alleghany Synod, we take notice of it, at least to the time it left its foster parent.

The Germans attended the English Lutheran Church at Collinsville, but did not commune in English, before that congregation built the first Lutheran church in Altoona, in 1854. The Germans secured ministers of the Alleghany Synod who could preach German, to preach occasionally for them and administer communion. Rev. H. Seifert of Martinsburg mostly preached for them until he left Martinsburg, after which other ministers preached for them until 1861, when Rev. J. H. Schmidt, a theological student of the Gettysburg Theological Seminary, was elected pastor, who was licensed by the Alleghany Synod in 1861, and the congregation made application to be received into connection with the Synod, but was refused until it complied with

the Constitution of Synod, Section 10, Article VI, which they did, and in 1862 were received by Synod. Up to this time and until their church was completed, they worshiped in the First Lutheran Church.

As soon as their young pastor was licensed and settled among them, they bought a lot of ground, for which they paid $400, and built a frame church on it, 40 by 60 feet. The corner-stone was laid on June 29, 1862. The pastor was assisted by Rev. A. C. Ehrenfeld. Rev. Schmidt also made an attempt to organize a German congregation at Hollidaysburg, but did not succeed. He, however, held communion for them, as many of the Germans of Hollidaysburg moved to Altoona, because there was more work and better pay. The church was dedicated on March 15, 1863, to the service of the Triune God, Father, Son and Holy Ghost. It cost about $3,500.

Rev. Schmidt resigned on June 6, 1864. He reported to the Alleghany Synod, one congregation, ninety-six infant baptisms, thirty-five additions, thirteen losses, ninety-five communicants, one prayer meeting, one Sunday school, twelve teachers, eighty scholars; money raised, $1,276.35.

On August 1, 1864, Rev. M. Wolf took charge of the St. James' German congregation of Altoona. He made another attempt to collect a German congregation in Hollidaysburg, and also failed; he reported one congregation, fifty-eight infant baptisms, twenty-seven losses, 315 communicants, one Sunday school, fourteen teachers, eighty-five scholars; money raised, $62.40. The congregation bought a lot of ground alongside of the church, to build a parsonage, at a cost of $1,800. In 1866, Rev. Wolf did not attend Synod nor send in his parochial report. In 1867 he was absent and excused by Synod, sent to Synod a partial parochial report, which is included in the above report. In the Minutes of 1868, p. 26, the following is recorded: "The paper submitted to their (committee) inspection is a letter from the secretary of the Church Council of the German Lutheran congregation of Altoona, in which he gives official notice that his congregation and pastor desire an honorable dismissal from this body to unite with the Pittsburgh Synod (General Council).

"Your committee are unable to ascertain from this document, whether this request comes from the congregation, as such, or

from the Church Council, assuming to act for them; and as we deem it necessary and proper (that in reference to this matter) the individual members of the congregation be consulted, and their consent obtained, we recommend that Brothers H. Baker and G. W. Patton of Altoona be appointed a committee to ascertain the facts in question. If they find that the German Lutheran congregation of Altoona are actually desirous of uniting with the Pittsburgh Synod, they shall inform the president of this Synod of the fact, and he shall, upon such information, issue to Rev. M. Wolf and his congregation a dismissal.

"*Resolved*, That the committee appointed to confer with Brother Wolf is hereby requested to demand of him a retraction in writing of the offensive language addressed to this Synod on several occasions, as a condition of his dismissal from this body."

In 1869, we find the following, page 4, "September 17, 1868: I received the report of the committee appointed to have an interview with Rev. M. Wolf, which report recommended the dismissal of said M. Wolf, together with his congregation from this body. In compliance with this recommendation, I immediately forwarded to Rev. Wolf the necessary certificate of dismission."

While this congregation remained with the Alleghany Synod, it contributed to its benevolent objects $185.50.

CHRIST SECOND LUTHERAN CHURCH

ALTOONA, PA.

Rev. A. B. Bunn van Ormer, Pastor

The Second Lutheran Church of Altoona was the result of the process of growth in the First Church and of the vision of a few members of that congregation. When the pastor of the First Church, the Rev. Henry Baker, at a congregational meeting, asked those members present who thought a second organization wise to rise, three men arose. They were William Bell, D. K. Ramey and John B. Westley. It was not with these brethren a matter of dissatisfaction with the mother congregation. It was the realization of the fact that the interests of Lutheranism demanded the establishment of a second congregation. The con-

viction of these brethren has been abundantly demonstrated to have been sane.

On the evening of July 11, 1871, at the home of William Bell, a meeting was held during which a preliminary organization was effected. At this meeting two committees were appointed, one to secure a place of meeting for the congregation and the other to draft a constitution.

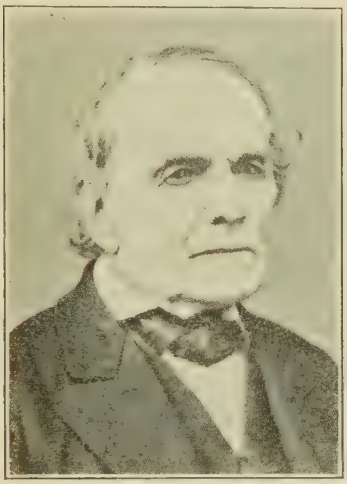
The committee on a place of meeting procured Bell's Hall, on the corner of Seventh Avenue and Twelfth Street. Here, on

CHRIST'S SECOND LUTHERAN CHURCH, ALTOONA, PA.

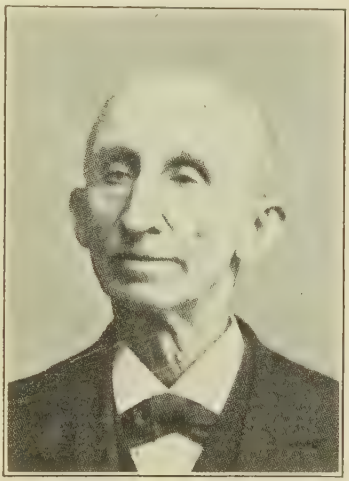
August 13, 1871, the congregation was permanently organized. The twenty charter members of the congregation were as follows: Mr. and Mrs. D. K. Ramey, Mr. and Mrs. William Bell, Mr. and Mrs. John Westley, Mr. and Mrs. Lewis Stahl, Mr. and Mrs. William Stahl, Mr. and Mrs. Daniel Houseman, Mr. and Mrs. Louis Walton, Mr. and Mrs. James Gardner, Mrs. Matilda Fyler, Mrs. Frank Lingenfelter, Mr. and Mrs. Andrew McClure. The first officers of the congregation were: Elders, William Bell and John B. Westley; deacons, D. K. Ramey and Lewis F.

Stahl; treasurer, A. J. Riley. These officers were installed on the evening of the day of organization, Rev. Henry Baker, of the First Church, preaching the sermon and installing the officers. The sermon, which immediately preceded the formal organization of the congregation was preached in the morning by Rev. Samuel Domer, of Reading, Pa.

On November 13, 1871, Rev. George Scholl, of New Philadelphia, Ohio, became pastor of the congregation. In January, 1873, the congregation, now numbering 110 members, bought the present site of the church and manse. The corner-stone of the



WILLIAM BELL



DAVID K. RAMEY

church was laid August 10, 1873, and the lower story of the building was dedicated February 22, 1874, the sermon being preached by Rev. Dr. F. W. Conrad; the services being participated in by Revs. Baker, Graves, Boyer, Ryder, and Crist. In the afternoon the Sunday school of the congregation was organized. D. K. Ramey was elected superintendent; Lewis Walton, librarian; Lewis Stahl, assistant librarian, and A. J. Riley, secretary and treasurer.

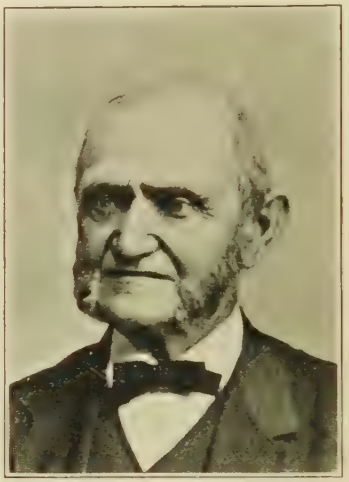
Rev. Scholl closed his pastorate July 12, 1874.

Rev. Charles T. Steck was called as pastor in November, 1874. He continued as the pastor of the congregation until January 16,

1876, resigning to take charge of the Indiana pastorate.

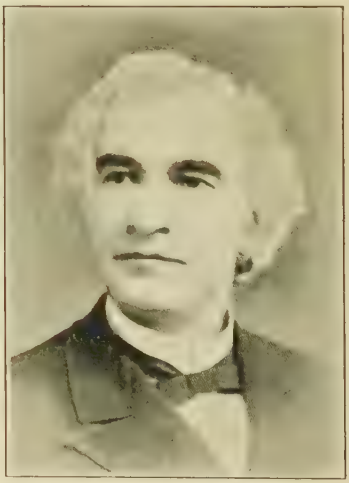
The pastorate of the Rev. J. F. Shearer began March 1, 1876. During his ministry the debt of $6,000 was raised, the second

REV. GEORGE SCHOLL, D.D.



JOHN B. WESTLEY

REV. JOHN F. SHEARER



REV. CHARLES T. STECK

story completed and dedicated the first Sunday of April, 1882. The dedicatory sermon was preached by the Rev. Dr. Conrad,

neighboring ministers assisting in the dedicatory services.

Rev. Shearer closed his pastoral relationship with the congregation, April 15, 1882.

In August, 1882, Rev. W. W. Criley began a five-year pastorate, closing his ministry to the congregation in 1887.

The pastorate of Rev. Joseph F. Hartman began January 1, 1888, and continued twelve years. During this time the tower of the church was completed and the present parsonage built. The pipe organ was put into the church, the seating made circular, and an extension built to the church.

REV. JOSEPH FRANKLIN HARTMAN

REV. WILLIAM W. CRILEY, D.D.

Rev. A. E. Wagner began his pastorate in February, 1900. The church was beautifully frescoed, and electric lighting and steam heating were installed during this pastorate. He resigned the pastorate in September, 1913.

A statistical study of the years of these pastorates would show a steady increase in membership and in congregational activities that more than demonstrates the wisdom of the three men who saw the need of another organization of Lutherans in the city.

The present pastor took up the work of the pastorate October 1, 1914, the congregation having been without a pastor for thirteen months, the longest period without a pastor in its history.

The property adjoining the church property was purchased from the Lotz Brothers in 1915, thus making possible such enlargement of the work as the future may call for.

Beginning with the organization of the Fidelity Bible Class, taught by Mrs. Van Ormer, and followed by the reviving of the organization of the Brotherhood Bible Class, the Bible School has been gradually completing its organization. All the departments are now organized. Nearly all of the classes in the adult department are enrolled with the great army of Organized Adult

REV. A. E. WAGNER, D.D.

Bible Classes. The Teen Age Classes are enrolled with their fellow-workers of the country, and larger things are hoped for.

The Brotherhood of the congregation has put the luminous cross upon the church, and its challenge alike to church members and non-church members is made by day and by night. The Brotherhood has made possible the Free-to-all Lyceum ministry to the community and the double bowling alley in the basement as a means of recreation and of health ministry. The Christian Endeavor Society made possible the educational hour, during which worth while moving pictures are presented free to all who care to come. The "Child Nurture Table Round," with its lectures and conferences for persons interested in the nurture of children, and "The Young Men's Forum" have both won a place

for themselves in the hearts of those who have attended the respective ministries.

The attendants at the mid-week church-hour have given to the congregation an acousticon, a double-dissolving stereopticon, a duplicator and a dictating machine for the use of the pastor. Their offerings now go toward the Endowment Fund of the Pastors' Fund.

From the congregation have come the following sons for the ministry: Revs. Harry Crissman and William Kephart.

REV. A. B. B. VAN ORMER, PD.D.

Brothers William Weaver and Fred Hofmann are at present pursuing courses of training for this work, and Sister Ruth Wagner enters on her second year of training at the Motherhouse, having heard the call to service as a Deaconess.

The deepening spirituality on the part of many of the members is seen in the marked growth in the benevolences of the congregation. The Pan Lutheran Missionary Society for work in South America has found in this congregation its chief (though not first) supporter among congregations of the Gen-

eral Synod. The prevalence of the spirit of prayer and the hearty co-operation of many, argue, too, a deepening of the spiritual channel.

The congregation has gladly given the assisting hand to many a weaker congregation, the Sinking Valley charge being assisted in the support of its pastor at present to the amount of $75 annually.

The organizations of the congregation are: Bible School, Woman's Missionary Society, Young Woman's Missionary

LUMINOUS CROSS—SECOND CHURCH, ALTOONA, PA.

Society, Mission Band, Christian Endeavor Society, Brotherhood (with mission study as a definite part of its program), Ladies' Aid Society, Ladies' Sewing Society, the Daughters of Dorcas, the Table Round, the Young Men's Forum, Camp Fire Girls, and Boy Scouts. A large number of the women of the congregation are active in the Women's League of Gettysburg College, Altoona Branch. These are efficiently officered by persons who are willing to serve their King in any way open to them.

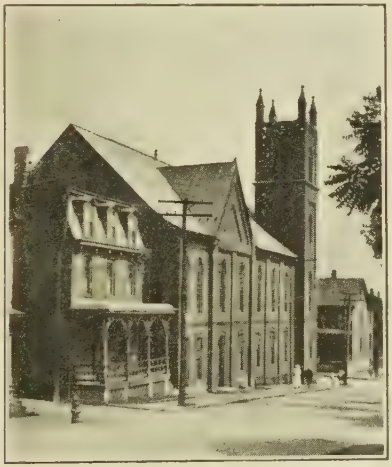
The following charter members are still connected with the congregation: Mrs. D. K. Raney, Daniel Houseman, Mrs. Frank Lingenfelter.

FOURTH EVANGELICAL LUTHERAN CHURCH

ALTOONA, PA.

Rev. W. W. Barkley, Pastor

"Logantown" (Seventh Ward, Altoona) began to build up rapidly with the erection of the "lower" Pennsylvania Railroad shops. This brought an influx of people. Among them were Mr. C. C. Mason and family, in 1873, who, seeing many children idling about on the vacant lots during the Sabbath Day, decided to start a Sunday school and gather them into it. Mrs. Mason at once started on mission work and visited almost everyone,



PARSONAGE AND FOURTH LUTHERAN CHURCH, ALTOONA, PA.

asking all to join with them in the enterprise. After due notice, some six or eight persons met to consider the project, when they agreed to go forward. Mrs. Mason rented an unfurnished room in a private house, when the first meeting for business was held in November, 1873. At this meeting, C. C. Mason was elected superintendent, Mr. Honestine was elected assistant superintendent, and Mrs. S. A. Mason, Mrs. Jennie Kipple, Mrs. Crosley, Mrs. Rebuck, Miss Mollie Bennett and Mrs. Brandt were elected teachers.

The first session of the school was held on Sunday, November 30, 1873, with an attendance of twenty-three pupils. Henceforth

the number steadily increased. In April, 1874, it became necessary to obtain another room for the meetings of the school. The thought of abandoning the project of firmly establishing a Sunday school and prayer meeting in Logantown could not be entertained. Only six persons attended a meeting called for the purpose of considering the subject. Very little encouragement was manifested and no definite plan agreed upon. Mr. and Mrs. Mason determined, God helping, to make the effort alone. They bought a lot at a cost of about $600 and proceeded to erect a suitable building thereon. They hoped and expected assistance from friends and citizens having children in the vicinity. Then they went forward to the work in the name of the Lord, Mrs. Mason attending almost entirely to the business, soliciting material and labor for the building, and when unable to get hauling done in many instances did it herself. The building, known as the Logantown Chapel, was completed in July and dedicated to the worship of God on September 13, 1874. Including the receipts at the dedication, near $500 in labor, material, etc., was received. The entire cost of the building and lot was $1,600, all of which was paid.

In the fall of 1881, Rev. J. J. Kerr called upon Mr. C. C. Mason relative to establishing a congregation in Logantown. Mr. Mason offered to donate the building and ground on which it stands, for the purpose.

On Sunday, January 1, 1882, Rev. J. J. Kerr organized the Fourth Evangelical Lutheran Church of Altoona, Pa., held a series of successful meetings, and in a short time reached fifty-two members. The congregation was received into the Alleghany Synod the same year. The following church officers were elected: A. C. Rickabaugh, H. V. Carles, elders; W. Bare and G. B. Dutrow, deacons; G. B. Dutrow, E. G. Bucher and Dan Houseman, trustees. These selected M. F. Riling for Secretary and Henry Hawk for Treasurer.

Rev. J. J. Kerr reported during his pastorate, sixty-seven infant baptisms, 177 additions, seventy-one losses, eighty communicants, two prayer meetings, twenty-five teachers, 256 scholars; money raised, $5,272.13. He resigned on May 29, 1887.

Rev. D. R. P. Barry took charge of the congregation, July 3, 1887, and on August 28, same year, the corner-stone of the new

church was laid. Rev. E. D. Weigle of the First Lutheran Church, Altoona, preached the sermon, and Rev. W. W. Criley of the Second Lutheran Church of Altoona presented the needs and solicited subscriptions amounting to $1,038.42.

The lecture room was dedicated January 22, 1888. Rev. J. C. Zimmerman, secretary of the Board of Church Extension, preached in the morning, and Rev. J. F. Hartman in the afternoon, and $2,900 was raised on the occasion, leaving a debt of about $5,000 resting on the church.

During the pastorate of Rev. Barry, the main audience room was finished and the entire church completed, at a cost of about $10,000. It is a two-story brick building, 48 feet by 74 feet. A commodious parsonage was also erected contemporaneously with the church. Rev. Barry reported one congregation, seventy infant baptisms, 101 additions, sixty-six losses, 137 communicants, one prayer meeting, one Sunday school, thirty-two teachers, 300 scholars; money raised, $21,580.66.

Rev. D. S. Lentz succeeded Rev. Barry, in 1894, and was succeeded by Rev. D. P. Drawbaugh, July 8, 1900. During Rev. Drawbaugh's pastorate the old debt of about $18,000 was wiped out, and the church was remodeled twice, at a cost of $21,000. Rev. Drawbaugh ceased to be pastor August 1, 1916, and was succeeded, November 1, 1916, by Rev. W. W. Barkley, who is the present pastor.

The Fourth Church of Altoona now enrolls 505 confirmed members, and owns property estimated at $45,000, on which there is resting an indebtedness of $8,500. The Sunday school enrollment is 473. The prospects are good and we anticipate a most encouraging growth in this corner of Altoona.

ST. PAUL'S LUTHERAN CHURCH

ALTOONA, PA.

Rev. G. F. Snyder, Pastor

Through the special efforts of Rev. J. J. Kerr, St. Paul's congregation was organized on May 26, 1882, with an enrollment of twenty-six members. On July 5, of the same year, it was decided to erect a church, and on August 1 the corner-stone was laid. A

frame Gothic structure was erected, at a cost of $4,000. The church was dedicated on December 16, 1883, and the collections of that day with previous contributions amounted to $3,800, leaving a debt of $200. Rev. W. W. Criley, pastor of the Second Lutheran Church, preached the dedicatory sermon.

In 1885 a union was effected with the Logantown Church, the charge being called a mission, which was given aid by the Home Mission Committee of the Alleghany Synod.

Early in 1886, Rev. Mr. Kerr took charge of the Logantown Church alone, leaving St. Paul's without a pastor. On April 1

ST. PAUL'S LUTHERAN CHURCH, ALTOONA

of the same year, Rev. P. G. Bell became pastor and served the congregation for three years, and for part of the time the Second Church gave the struggling young congregation considerable support.

A Sunday school was organized on July 3, 1887, with a membership of nearly 100. The school kept growing steadily and has done much good in the community.

On May 1, 1889, Rev. Mr. Bell closed his pastorate, and during the remainder of that year the congregation was without a pastor, and the pulpit was filled by the pastors of the other city churches,

while the week-day services, the Sunday school and the young people's meeting were kept up by the members of the congregation. During these darksome days Mr. D. K. Ramey, who has since gone to his reward, proved one of the most devoted and helpful supporters of the struggling congregation.

On February 1, 1890, Rev. E. J. Metzler was installed as pastor and under his wise and faithful guidance the congregation took on new life and there was a rapid increase in the membership. During the spring of that year improvements were made on the church at a cost of $1,000. Rev. Mr. Metzler served the congregation for thirteen years, and during his pastorate on April 29, 1901, it was decided to erect a new house of worship. Farewell services were held in the original church on April 27, 1902. On May 15 ground was broken for the new edifice, and on June 8 the corner-stone was laid, Revs. Dr. Roth, McCauley, Drawbaugh, Heilman, Wieand and Krider assisting the pastor at the interesting service.

On February 15, 1903, the present pretty and churchly edifice was dedicated, the dedicatory sermon being preached in the evening by Rev. A. S. Hartman, D.D. The cost of the new building was about $11,000.

Rev. Mr. Metzler resigned on May 25, 1903, and on July 20, Rev. G. F. Snyder was given a call, which he accepted, and in September, Rev. Mr. Snyder took charge of the congregation.

When Rev. Snyder took charge, the church had 125 members and a total debt of $8,600. On September 7 it was decided to buy a parsonage, No. 2910 Broad Avenue, for $2,590, which amount is included in the indebtedness named above. The pastor procured aid from the Board of Home Missions to the amount of $100 a year, and from the Board of Church Extension to the amount of $100, for three years.

On June 24, 1906, a Christian Endeavor Society was organized, which is still in a flourishing condition.

On May 26, 1907, the twenty-fifth anniversary of the founding of the church was celebrated with appropriate exercises, at which time $1,000 was contributed in cash for the church debt.

In the summer of 1907, the parsonage was sold to Mr. Frederick Gearhart for $3,000 and a new one built on the church lot on Thirtieth Street for the same amount.

In the summer of 1909, contracts were let, August 23, for the remodeling of the church building, which was done at the cost of $700 and paid for in cash.

The Woman's Home and Foreign Missionary Society was organized November 12, 1911, Mrs. G. F. Snyder being the first president.

The Young People's Missionary Society was organized July 15, 1915, Miss Dorothy Snyder being the first president.

At the time of this writing, all of the departments of the church are in a flourishing condition.

GRACE LUTHERAN CHURCH

ALTOONA, PA.

Rev. M. H. Krumbine, Pastor

Grace Lutheran Church of Altoona, Pa., was organized January 3, 1896, with a membership of 125. In April, 1896, a call was extended to the Rev. Silas D. Daugherty, who accepted and became the first pastor. On September 10 the church was received as a member of Alleghany Synod, Mr. J. P. Lafferty being the first delegate. The congregation continued to grow, and in the spring of 1897 the need of a church home was felt, and after careful consideration the site of the present church at the corner of Twelfth Avenue and Eleventh Street was purchased. Under date of July 1, 1899, the Rev. Daugherty resigned, and on December 3, 1899, Rev. Ernest R. McCauley was called to the pastorate.

In the summer of 1900, the building of the present church structure of stone and brick was commenced. The work was completed in the early part of 1901, and on February 24, 1901, the church was dedicated to the worship of God. Dr. McCauley continued as pastor until November 2, 1913, at which time he resigned to accept a call to Norfolk, Va. During his incumbency the church increased steadily in membership and became firmly established. From the time of Dr. McCauley's resignation until February 18, 1914, the church was without a regular pastor, but on that date a call was extended to the present pastor, Rev. M. H. Krumbine, then a senior student at Gettysburg Theological

Seminary. The call was accepted by Rev. Krumbine on February 28, 1914, although he was unable to assume full charge until after his graduation in June.

Rev. Krumbine is a most energetic pastor and is much beloved by the entire congregation. Under his leadership the membership is united and working enthusiastically for the good of the church. At the beginning of Rev. Krumbine's pastorate the church still had a debt of about $20,000, which is being reduced by a nice sum each year. During last year (1916), $1,500 was paid, and a like amount will also be paid this year. The church

MR. J. P. LAFFERTY
Altoona, Pa.

site, however, is valued at $75,000, and is growing in value year by year, so the matter of the debt is not impressive and is no cause for concern from the church officers.

Grace Church has 322 members, most of whom are actively engaged in some phase of church work. Connected with the church are the Sunday school, Christian Endeavor, the Woman's Home and Foreign Missionary Society, and the Young Ladies' Missionary Society. The Sunday school is thoroughly up to date, having a beginners', primary, junior and adult departments; in the last-named department are two of the largest organized Bible classes in the city.

The present members of church council are: Elders, J. P. Lafferty, M. M. Moses and J. A. Lafferty; Deacons, C. W. Woods (President of council), J. F. Foutz, T. C. Hare, I. E. Roddy, J. L. Dunn, and C. K. Stahl, Secretary.

The following is a list of the charter members of Grace Lutheran Church, Altoona, Pa.: Mrs. Rachel Allen, A. R. Aukerman, Mrs. A. R. Aukerman, Frederick Bloomhardt, Mrs. Frederick Bloomhardt, Miss Lydia Bloomhardt, Fred H. Bloomhardt, Thomas Bushman, Mrs. Thomas Bushman, Miss Alice Bushman, William F. Bragonier, Mrs. W. F. Bragonier, A. B. Clark, W. L. Calvert, Mrs. W. L. Calvert, Miss Florence Calvert, J. H. Calvert, Miss Harriet R. Crissman, Dr. C. H. Closson, Mrs. Kate Closson, Miss Maude Closson, Thomas W. Cole, Mrs. F. E. Cole, F. T. Cole, H. L. Delo, Mrs. H. L. Delo, O. F. Delo, Mrs. O. F. Delo, Miss Tillie Delo, E. H. Delo, G. H. Delo, Mrs. Martha Delo, Harry Delo, Mrs. Mary L. Dunn, Miss Amanda Dunn, S. B. England, Mrs. S. B. England, J. F. Foutz, Mrs. J. F. Foutz, William H. Foutz, Mrs. W. H. Foutz, Homer Foutz, Ed. A. Foutz, Miss Martha Foutz, Ferderick Foutz, Mrs. Sue B. Grant, John P. L. Grant, Orville B. Grant, T. C. Hare, Mrs. T. C. Hare, Mrs. Harriet Hare, Miss Halla May Hare, Samuel B. Hare, Miss Bess Hare, Miss Fern Hare, Mrs. Marie Hare, W. F. Hemphill, Mrs. W. F. Hemphill, Mrs. Esther Johnston, Miss Cora Lee Johnston, Miss Maggie Johnston, J. I. Kleffman, Mrs. J. I. Kleffman, F. T. Kleffman, Alfred Kuhn, Mrs. Anna L. Kuhn, J. A. Lafferty, Mrs. J. A. Lafferty, J. P. Lafferty, Mrs. J. P. Lafferty, Anna May Lafferty, C. B. Lafferty, S. I. Lafferty, Maude P. Lafferty, J. B. Lafferty, Mrs. J. B. Lafferty, Cora B. Lafferty, Amanda M. Lafferty, H. E. Leader, Mrs. H. E. Leader, Mrs. Fannie Pierce, D. L. Potter, Mrs. D. L. Potter, Helen C. Potter, J. M. Shoenfelter, Mrs. J. M. Shoenfelter, Ed. Spielman, Mrs. H. W. Swoope, Shannon S. Taylor, Coe S. Taylor, Martha J. Taylor, Bessie E. Taylor, Jessie E. Taylor, W. F. Taylor, Mrs. W. F. Taylor, Miss Gertrude E. Taylor, T. E. Taylor, Mrs. Clara Taylor, Vernie E. Taylor, H. F. Weibley, C. W. Woods, Mrs. C. W. Woods, W. E. Woods, Mrs. Margaret Woods, Henry Yon, Mrs. Henry Yon, W. W. Yon, Mrs. W. W. Yon, Scott I. Yon, Mrs. G. G. Zeth.

Members of first council were: J. P. Lafferty, Dr. C. H. Clos-

son, W. F. Taylor, O. F. Delo, W. L. Calvert, L. B. England, Thomas Bushman, J. I. Kleffman, T. C. Hare.

BETHANY LUTHERAN CHURCH

ALTOONA, PA.

Rev. A. J. Rudisill, Pastor

SKETCH BY REV. R. H. BERGSTRESSER

In the year 1891, Mr. William S. Tomlinson and Mr. Joseph W. Wilson, members of the First Lutheran Church, canvassed the territory of what is now the Eighth and Tenth Wards of Altoona for the purpose of securing the names of Lutherans who would be willing to co-operate in organizing a Sunday school in this section of the city. The canvass revealed sufficient interest, and the first meeting was held on the second floor of the John Kline Building, 330 Sixth Avenue, on Sunday afternoon, November 22, 1891. The meeting was largely attended, and sixty-nine people organized the Bethany Lutheran Sunday school. The first officers elected were: James H. White, superintendent; Isaac S. Harpster, assistant superintendent; John D. Rickabaugh, secretary, and Harvey C. Keith, treasurer. The school grew so rapidly that in less than a year it became necessary to seek larger quarters, and the third floor of the I. O. O. F. Building, 401 Sixth Avenue, was rented, and this continued to be the place of meeting until they erected their own church.

On June 25, 1893, Bethany Lutheran Church was organized with forty-eight charter members: Mr. and Mrs. James H. White, Mr. and Mrs. George Levan, Mr. and Mrs. George Leibegotte, Miss Emma Leibegotte, Miss Verona Leibegotte, Mr. and Mrs. L. W. Watts, Mr. and Mrs. John Rickabaugh, Mrs. L. W. Flanagan, Mr. and Mrs. Adam Beecher, Miss Ollie Beecher, Mr. Emory Beecher, Mr. and Mrs. J. L. Haffly, Miss Lillie Haffly, Miss Jennie Haffly, Miss Jessie Leach, Miss Mary Leach, Mr. James Leach, Mr. and Mrs. George Klahr, Mr. and Mrs. M. W. Porter, Mr. and Mrs. D. R. Stonerod, Mr. Paul Stonerod, Mr. and Mrs. Isaac Harpster, Mrs. James Laughlin, Mr. John Griffith, Mrs. Ella White, Miss Maggie Gibbons, Mr. and Mrs. William Tomlinson, Mr. and Mrs. John Lingenfelter, Mr. and Mrs.

Christe Lingenfelter, Miss Mamie Wantz, Mr. and Mrs. Thomas White, Mr. and Mrs. Harvey Keith.

The church was self-supporting from the beginning. The first church officers elected were: Elders, James H. White, president of council, and William S. Tomlinson; deacons, George Liebegott, Isaac S. Harpster, George W. Levan, and John D. Rickabaugh, secretary.

Rev. Elmer E. Parson, a member of the First Lutheran Church, and a student in the Theological Department at Gettysburg, acted as a supply pastor during one of his summer vacations, from June 25 to September 1, 1893, when Rev. H. M. Heilman was elected regular pastor. A few days later, September 7, Bethany Lutheran Church was admitted into the Alleghany Synod.

Mr. D. K. Ramey, a member of the Second Lutheran Church, realizing the great need of a permanent home for the new organization, very generously donated a plot of ground, 50 by 120 feet, at the corner of Third Avenue and Second Street, for this purpose. A building was at once started and the corner-stone laid on November 12, 1893. In addition to the pastor, Rev. H. M. Heilman, the others who assisted were Rev. J. F. Hartman, D.D., Rev. E. D. Weigle, D.D., and Rev. B. S. Dise. The church was dedicated, April 1, 1894, the dedicatory sermon being preached by Rev. J. F. Hartman, D.D., pastor of the Second Lutheran Church.

On January 3, 1897, Rev. H. M. Heilman organized the Mt. Olivet Lutheran Church, Elberta, Pa., about two miles east of Altoona, which was served by the pastors of Bethany Lutheran Church until the year 1915, when it was made a part of the Sinking Valley charge.

The membership of Bethany Church had now passed the 200 mark, and in 1902 the building was remodeled, an annex being added, and the entire building brick-cased.

Rev. Heilman resigned May 17, 1903. "Verily his works do follow him."

The second pastor of the church was Rev. T. B. Thomas, who had charge from October 1, 1903, to June 1, 1905. During his pastorate the church debt was materially decreased, and the house and lot at 204 Third Avenue, adjoining the church property, was

purchased for a parsonage for the sum of $2,700.

Rev. M. H. Stine, Ph.D., served as the third pastor of the congregation from August 1, 1905, until November 1, 1908. During his pastorate the membership increased to 360, and the church debt reduced $3,000, leaving a balance of $2,500.

Rev. Ralph H. Bergstresser, the fourth pastor, assumed charge of the work December 1, 1908. The work during his administration has been greatly blessed of God. The membership has increased to more than 500. The church debt has been canceled, and the offerings for the apportionment have increased in eight years from $214 to more than $1,000 annually. On March 26, 1916, the property adjoining the parsonage, known as 206 Third Avenue, was purchased for $2,500 cash, now giving the church a plot of ground extending 100 feet on Third Avenue and 120 feet on Second Street. In addition to this there is at the present writing, May 1, 1917, nearly $7,000 in the New Building Fund.

Rev. Bergstresser resigned the pastorate June 1, 1917, to assume charge of St. Matthew's Lutheran Church, Hanover, Pa.

His successor, Rev. A. J. Rudisill, begins his service November 4, 1917.

TEMPLE EVANGELICAL LUTHERAN CHURCH

ALTOONA, PA.

Rev. F. P. Fisher, Pastor

The need of a Lutheran Bible school in the Sixth Ward, Altoona, Pa., had long been felt by the Lutheran people in that locality, together with many others of the city who were interested in saving our own people to our own Church. In response to this need the Men's Missionary Society of the First Church took the initiative by appointing the following committee,—William Alloway, A. M. Lauver, I. L. Treese,—to work in conjunction with a similar committee from the Second Church, to procure a place for meeting and the effecting of such an organization. This joint-committee was successful in securing the use of the "Odd Fellows' Hall," corner of Seventh Avenue and Twenty-fourth Street, where, on Sunday afternoon, July 1, 1906, a Lutheran Bible school was organized by the election of the following officers: Superintendent, Charles Geesey, Esq.; assistant

superintendent, I. L. Treese; secretary, George A. Foster; assistant secretary, James F. Barry; treasurer, Samuel F. Daugherty; organist, Margaret L. Spearing. The teachers were: Dr. A. S. Strayer, William Alloway, Rev. P. G. Bell, James W. Barry, Mrs. Kamerley, Miss Elizabeth Spearing, Miss Margaret Spearing, Mrs. Simonton, Miss M. Munzert, Miss Mabel Wolf. There were seventy-five enthusiastic scholars present at the organization meeting. The average attendance during the first month was eighty-eight.

The organization of Temple Church is the natural result of the development of the Bible school. After the school had been in successful operation about fifteen months, the sentiment towards the organization of a church became quite evident. On January 1, 1908, Rev. C. M. Aurand, D.D., Martinsburg, Pa., was requested to come and make a test canvass as to the prospects of a new congregation. The canvass was made with encouraging results. It was decided to organize a new church. February 16, 1908, was fixed as the date, and on the evening of that Lord's Day, in the "Odd Fellows' Hall," Seventh Avenue and Twenty-fourth Street, the organization of Temple Church was effected, a Constitution being adopted and the following church council elected: Elders, R. H. Hummel, James F. Barry, Thomas Lantz, William Alloway, Martin L. Wolf, W. B. Kneply; deacons, Samuel F. Daugherty, E. A. Foutz, William Lower, George A. Foster, James D. Keefer, D. G. McCullough, Jr. Rev. P. G. Bell and Rev. W. R. Wieand, D.D., were elected associate pastors. The name, Temple Evangelical Lutheran Church, was unanimously accepted by this new organization. The following constitutes the list of charter members: Rev. W. R. Wieand, D.D., Rev. P. G. Bell, Mrs. C. M. Aurand, Charles G. Aurand, Jennie Aigler, M. L. Wolf, Mrs. M. L. Wolf, Mabel Wolf, James F. Barry, Mrs. James F. Barry, Nora Barry, William Alloway, G. A. Foster, Mrs. G. A. Foster, J. D. Keefer, Mrs. J. D. Keefer, S. F. Daugherty, R. H. Hummel, Mrs. R. H. Hummel, Margaret Spearing, Ruth Minster, R. A. Begalke, Mrs. R. A. Begalke, J. H. Bair, Mrs. J. H. Bair, J. G. Snyder, Mrs. J. G. Snyder, William Coltabaugh, Mrs. William Coltabaugh, Mae Curry, Anna Deffibaugh, William Kneply, Mrs. William Kneply, Jessie Kneply, James C. Hughes, Jr., Mrs. J. C. Hughes, Jr., Mrs. Adaline Cassidy, Mrs.

A. J. Filler, Jennie Filler, Elvira Filler, H. G. Yocum, Mrs. H. G. Yocum, Mrs. Lizzie Wolf, Harry M. Ford, Mrs. Harry M. Ford, W. H. Garner, Mrs. W. H. Garner, D. G. McCullough, Mrs. D. G. McCullough, William Lower, Mrs. William Lower, Andrew Geyer, Mrs. Andrew Geyer, Thomas Lantz, Conrad Dingledein, Mrs. Conrad Dingledein, E. A. Foutz, Mrs. E. A. Foutz, George M. Ott, Mrs. George M. Ott, Mrs. Sara Athey, Mrs. Samuel Hargreaves, J. S. Winnaugle, Mrs. J. S. Winnaugle, Mrs. George Statler, Mrs. Clara Kreamer, E. E. Vaughn, Mrs. E. E. Vaughn, Mrs. E. J. Nolan, Joseph Dell, Mrs. Joseph Dell, Mrs. Edith Swank, Anna L. Swank, Ross Felton, Mrs. Ross Felton, Thomas M. Gift, Mrs. Thomas M. Gift, Edith Gift, Mary Gift, Mrs. Anna Yingling, Mary Yingling, Blair H. Yingling, Frank L. Yingling, Mrs. Ida Claybaugh, Roy S. Wolf, Mrs. James Earhardt, E. A. Willoughby, Mrs. E. A. Willoughby, J. A. Hale, Mrs. J. A. Hale, John Okeef, Mrs. John Okeef, William Wolf, Mrs. William Wolf, Mrs. John P. Coppersmith, Murial Coppersmith, Alva Coppersmith, P. A. Shaw, Mrs. P. A. Shaw, Regania Shaw, Dollie Shaw, Bearle Shaw, J. M. Johnson, Mrs. J. M. Johnson. At a regularly called congregational meeting, held March 8, 1908, Rev. C. M. Aurand, D.D., was unanimously elected the first pastor of the new congregation.

For a period of almost three years the congregation continued to worship in the "Odd Fellows' Hall." This was not entirely satisfactory. They wanted a church home. As the membership had a mind to work, a movement was inaugurated to secure a site for a church building. After much deliberation, it was decided, at a congregational meeting held February 20, 1910, to purchase the Schmittle property, 2200 Sixth Avenue, and the Russell property, 2204 Sixth Avenue, for $7,300. The purchase was effected. During the fall months of the same year a chapel was erected across the rear of said lots. It is a frame structure, 40 by 70 feet. The entire cost, furnished, about $2,500, was all provided for on the day of dedication. It was dedicated by appropriate services, December 8, 1910, Rev. D. P. Drawbaugh, president of Synod, preaching the dedicatory sermon.

Rev. C. M. Aurand, D.D., served as pastor until June 30, 1913. October 26, 1913, an unanimous call was extended to Rev. Frank P. Fisher, Petersburg, Pa., who became the pastor December 1,

1913. Rev. Charles G. Aurand entered the ministry from this congregation.

The organizations of the church, in addition to the Bible school, are the Woman's Home and Foreign Missionary Society, Young People's Society of Christian Endeavor, Ladies' Guild, Young People's Home and Foreign Missionary Society, and Children's Missionary Band.

Another matter worthy of mention is that Temple was self-supporting from its very beginning.

Brief Biographical Sketch of Rev. Peter G. Bell, Associate Pastor of Temple Church, Altoona, Pa.

Peter G. Bell was born March 5, 1835, on a farm near Williamsburg, Pa. In the early Spring of 1839 he moved with the family to Pleasant Valley, near Altoona, Pa. He received his early education in the village school, and Altoona Academy. In the fall of 1853 he entered the Preparatory Department of Pennsylvania College, and in 1855 the Freshman Class of College. In the fall of 1856 he transferred his course of study to Wittenburg College, Springfield, Ohio, and graduated in 1860. He took one year in theology under Dr. Samuel Sprecher. He was licensed by the Miami Synod. He served the Tarentum charge from 1862 to 1865; Newcastle charge, Indiana, 1865 to 1870; Polo, Ill., 1870 to 1875; Springfield, Ill., 1875 to 1877; Indiana, Pa., 1879 to 1883. Owing to the illness of his wife, he came to Altoona, 1883, from which he served churches at Millville, and several in Indiana and Westmoreland Counties. After the death of his wife, in 1901, he served the church at Mahaffey, Pa., for four years; since then has taken no regular charge, but does supply work. Became a charter member of Temple Church, and as a mark of honor was elected associate pastor at its organization, which office he holds at the present time. He has been a member of the Synod's Examining Committee in the subject, "Church History and Government," for many years.

Biographical Sketch of Rev. W. R. Wieand, D.D., Associate Pastor of Temple Church, Altoona, Pa.

William Rauch Wieand was born on a farm in Berks County, Pa., near Boyertown, December 17, 1838; was left an

orphan at five years by father, and at ten by mother. Attended the public schools and later academies at Trappe and Kutztown, Pa., and select school at Bernville, Pa. Taught school from 1859 to 1864, the last two years having charge of the Bernville High School. Took first honor of class in Eastman's National Business College in 1864. Was salesman for wholesale dry goods house in Philadelphia, 1865 to 1868; was freight agent at Lyons, Berks County, for the Philadelphia & Reading Railroad Company, 1869; entered the Theological Seminary of the Missionary Institute, now Susquehanna University, in 1870; was ordained by the Susquehanna Synod, June, 1873; served the Adamsburg charge for eight years; built three new churches; accepted a call to the Rebersburg pastorate in July, 1880; on account of failing health, resigned same in 1881; health partially restored, accepted a call to McAllisterville pastorate in March, 1883, serving same until October, 1885, when failing health compelled him to resign the charge and permanently relinquish the active work of the ministry. He accepted the appointment of stewardship, Theological Seminary at Gettysburg, Pa., in 1886; served as such for one year. In April, 1887, entered the mercantile life at Siglerville, Mifflin County, Pa. After five years' successful business career, and interested in Sunday school and Church, moved to Altoona, Pa. Became a charter member of Temple Church, and as a mark of honor was elected associate pastor at her organization, and which office he holds at the present time. At the annual commencement, June 7, 1911, Susquehanna University conferred upon him the honorary degree of Doctor of Divinity.

BELLWOOD CHARGE

Rev. Charles Lambert, Pastor

GRACE EVANGELICAL LUTHERAN CHURCH

BELLWOOD, PA.

The Grace Lutheran Church of Bells Mills, now Bellwood, was organized by Rev. J. Kistler, of Tyrone, in March, 1876. The following is the list of the first communion: John Haggerty, Elizabeth Haggerty, Laura Haggerty, R. C. Igo, Mary Igo, Jacob Ebaugh, Anna M. Ebaugh, Lloyd Ebaugh, Clara Newhouse,

William Newhouse, Sarah Huston, Emma Wertz, Blair Cherry, Abraham Young, Nancy Young, Annie M. Young, Mollie E. Young, William Haggerty, Joseph Cherry, Annie E. Cherry, Jane Cherry, Alice Igo, Annie Douglass, Mary E. Douglass, Sarah Jane Baker.

At a meeting held in April, 1876, it was determined to erect a church on a lot donated by W. Loyd and Major B. F. Bell, on what is now the corner of Cambria and Fourth Streets, north side, the present location of the church.

Immediate steps were taken to secure the money necessary, in which they were successful. The corner-stone was laid on August 28, 1876, and the church dedicated January 28, 1877, at a cost of $1,600. In 1883, a parsonage was erected during the pastorate of Rev. Isaac Krider. In 1894, the need of a larger building was apparent to all, and accordingly a lot in the rear of the old church was purchased from Dr. Clark for $450, fronting forty-five feet on Fourth Street. The plan of building accepted was the addition of an auditorium, 45 by 60 feet, to the rear of the old structure, which then was to be used for Sunday school purposes, a pulpit recess, to be brick-cased and slate-roofed. The corner-stone was laid in September, 1894, Rev. J. F. Hartman, of Altoona, preaching the sermon. Rev. Killinger resigned as pastor during the process of building, and dedication was postponed until after the new pastor, Rev. J. A. Hartman, entered upon his work. This occurred August 18, 1895, when a large concourse of people gathered, and impressive and inspiring services were held. The entire cost of the building, $5,500, was met, which revealed a spirit of liberality and Church love and loyalty by this, as yet, young congregation.

Various improvements to the church and parsonage were made at different times, but improvements of a large order were made in 1910 and the church re-opened October 2, 1910, during the pastorate of Rev. W. I. Good. They consisted of a pipe organ, costing $2,600, solid oak pews, auditorium re-carpeted, walls frescoed and woodwork painted, the trusses of the ceiling beautifully encased and paneled, electric lights installed and minor improvements made, making the church comfortable and beautiful. The cost of these improvements was $5,300, which was raised quite easily during the period of renovation and on re-

opening day. In 1917, a lot in the rear of the church, fronting twenty-five feet on Fourth Street, was purchased for $300, and at present is used as a garden for the pastor.

This congregation was a part of the Tyrone charge from organization until January, 1881; of the Bellwood charge, including also Salem and Glasgow, from 1881 to 1890; since then Grace and Salem have constituted the Bellwood charge.

In the past she has had men of Synodical and larger activity, as well as always a loyal and devoted membership interested in her development and success. Brother Ira Wentzel was for many years a Director of Gettysburg Seminary and Brother E. N. Root served a number of years as Trustee to Loysville Orphans' Home.

The church to-day is in a flourishing condition with a communicant membership of 185 and 310 baptized members. She is well organized with a large Sunday school, two Christian Endeavor Societies, two Missionary Societies and a Ladies' Aid Society.

The following is the list of pastors since organization: Rev. J. Kistler, March, 1876, to March, 1878; Rev. J. H. Walterick, March, 1878, to March, 1881; Rev. Isaac Krider, March, 1881, to June 1, 1890; Rev. J. Peter, October, 1890, to June 4, 1891; Rev. J. H. Houseman, August 1, 1891, to October 28, 1893; Rev. E. B. Killinger, March 1, 1894, to February 25, 1895; Rev. J. A. Hartman, July 1, 1895, to September 1, 1907; Rev. W. I. Good, November 15, 1907, to April 30, 1914; Rev. Chas. Lambert, October 15, 1914-.

Salem, "Antis," "Logan's Valley," Evangelical Lutheran Church

ANTIS TOWNSHIP, NEAR BELLWOOD, PA.

Salem Lutheran Church is located on the north side of the Pennsylvania Railroad, on the road leading from Altoona to Bellwood and about two and one-half miles from the latter place, and is generally known as the old Antis Church, formerly called the Logan Valley congregation.

This was one of the earliest established congregations of this immediate vicinity, service being conducted when the country was but sparsely settled. They experienced the usual difficulties

of pioneer churches of those times, in receiving proper and sufficient pastoral care and in keeping their pastor sufficiently long enough to do effective work. With all these struggles of early days, this small congregation has had a history with evidence of faithfulness.

Prior to 1803 a parochial school teacher, a Mr. Horner, after whom Horner's Gap is named, taught school, instructed the children in the catechism and read sermons in the Antis schoolhouse. In 1803, Woodcock Valley, Waterstreet and Sinking Valley congregations, which were vacant, petitioned Synod for a minister. Rev. Haas took charge and occasionally preached in Antis schoolhouse. The children were sent to Sinking Valley congregation for further instruction and confirmation in 1805. In 1806 Antis or Salem congregation was organized. Rev. Haas resigned in 1815, after which a student, Mr. Schmick, under Rev. Peter Shindle, Sr., of Sunbury, Pa., was sent, who took charge of the vacant congregations west of the Tussey Mountains. He served until 1827.

From then on there was a rapid succession of ministers, preaching mostly for but a short term of service, a list of whom is given at the close of this sketch.

The congregation worships in their third church edifice since their organization. The first building was formerly used for both school and church, and the older people speak of it as the old schoolhouse. In 1849 the United Brethren congregation proposed to the Lutheran congregation that if they would pay an indebtedness of $103 resting on their church, they would give them the use of their church every alternate Sabbath. The proposition was accepted and the agreement was consummated by the Trustees of both congregations, January 13, 1849. This union continued until 1870-7, when the present beautiful church was erected on a new site a short distance from the cemetery. The United Brethren congregation removed to Bellwood and the old church was torn down. Since then, however, the cemetery is controlled jointly by these two congregations as a corporate body and three Trustees from each congregation elected to transact the business. The original plot of ground for burial purposes was donated by Mr. Daniel Ale, who died in 1813 and was buried here. The cemetery was enlarged in 1859, A. M. Domer donat-

ing a tract of land. Another enlargement was made in 1916, when a tract of some size was purchased from the Pennsylvania Railroad Company.

This congregation, owing to her limited territory, never numbered over a membership of one hundred. Her greatest growth was during the boom of 1847 to 1850 under the pastorate of Rev. Henry Baker. But with the starting of Altoona and Bellwood many of her sons and daughters left their rural homes to seek employment and engage in business in these towns, and thus this congregation became quite a source of supply for workers in the surrounding Lutheran church. One of her honored sons, Rev. Samuel Domer, D.D., was reared in this rural church. He is especially held in sacred memory as for many years a prominent Lutheran clergyman in Washington, D. C.

Though not large in numbers and overshadowed by the larger churches in nearby towns, this congregation goes quietly on her way, faithfully doing a noble work in God's kingdom. She counts among her members many who show a loyalty to the church of their youth, which is most commendable. Her finances never were in better condition than now, and she is far from passing out of existence, notwithstanding adverse circumstances. Her communicant membership at present is sixty-three.

The list of pastors follows: Rev. Haas, 1806 to 1815; Rev. Schmick, 1815 to 1827; Rev. Jacob Martin, 1829 to 1830; Rev. John H. Hoffman, 1831 to 1836; Rev. Chas C. Guenther, 1836 to 1841; Rev. J. Simons, 1842 to 1844; Rev. W. Weaver 1844 to 1846; Rev. Henry Baker, 1846 to 1857; Rev. Sylvester Curtis, 1857 to 1858; Rev. J. Steck, 1858 to 1860; Rev. Ehrenfelt, 1860 (three months); Rev. William Hunt, 1861 to 1862; Rev. S. J. Berlin, 1862 to 1865; Rev. C. A. Fetzer, 1866 to 1868; Rev. A. H. Aughey, 1868 to 1869; Rev. J. B. Crist, 1870 to 1873; Rev. S. McHenry, 1875 to 1876; Rev. John Kistler, 1876 to 1877; Rev. J. H. Walterick, 1877 to 1881; Rev. Isaac Krider, 1881 to 1890; Rev. J. Peter, 1890 to 1891; Rev. J. H. Houseman, 1891 to 1893; Rev. E. B. Killinger, 1894 to 1895; Rev. J. A. Hartman, 1895 to 1907; Rev. W. I. Good, 1907 to 1914; Rev. Chas. Lambert, 1914 to —.

ST. JOHN'S ENGLISH EVANGELICAL LUTHERAN CHURCH

CLEARFIELD, PA.

Sketch by Rev. C. R. Allenbach

The object of the writer is not to present a connected and formal history of the Clearfield Lutheran congregation, but only to give such facts of interest as may have come within his knowledge, such facts being fragmentary and incomplete.

Clearfield County was settled by persons of Scotch-Irish descent, and the first meeting-house in all Clearfield County was built in 1809, and naturally of the Presbyterian faith. Clearfield County, like Chincleclamoose, or "Old Town," or Clearfield as it is now called, is not a Lutheran stronghold, but commendable progress is being made, and there are now about twenty-two English Lutheran Churches in the county.

In 1811, Father Gearhart Philip Guelich, better known as George Philip Guelich, came to Clearfield County, and is known as the "Father of Lutheranism" in Clearfield County. He was appointed to pray, read sermons, and edify the people, all of which he began to do monthly to the people throughout the county. From the records we learn that in 1845 the first Lutheran Church was built near Luthersburg, and in 1847 Clearfield town was known to be a part of the charge which in reality embraced all of the county. About June 1, 1847, Rev. Peter P. Lane came to Clearfield charge, and at this point there evidently is to be found the organization of the Church in "Old Town," though the precise date of the organization is not to be obtained. But it is known that the erection of the first Lutheran Church was begun in Clearfield and nearly finished by the first of April, 1851, at which time Rev. P. P. Lane resigned the charge.

From this we would learn that the pastorate of Rev. Lane was signalized by the erection of the first church building in Clearfield, and considering the difficult conditions under which he labored, he was eminently successful. For until the church was dedicated, in 1851, all the Lutheran ministers, missionaries and licentiates preached in schoolhouses, dwelling-houses, barns, and finally in the court house of the county.

As much of the early history of the congregation kept by

"Father Philip Guelich" was lost in fire which at one time in early years destroyed the house in which he kept them, or had handed them down to future generations, I give the following only as supposed authentic charter members: George Philip Guelich, Sarah Guelich, Abram High, Elizabeth High, Abraham Ogden, and Annie Heisey, the only living charter member, who is now over 101 years old. There were surely more, but it is about all that we have any definite knowledge of. Old Mother Heisey, while her mind is good still, cannot recall past events of so early a date.

Rev. Lloyd Knight and Brother Albert, on August 27, 1851, dedicated the new and most excellent frame church, 50 by 36 feet, in the town of Clearfield, in the presence of a vast number of people. It was dedicated, "St. John's Evangelical Lutheran Church of Clearfield, Pa." The original building still stands, moved, however, to another site in town, and used for commercial purposes. Too much praise cannot be given Father George Philip Guelich, whose zeal and perseverance in Zion brought about the original house of worship.

Following the resignation of Rev. Lane, on recommendation of Conference, Alleghany Synod gave an *ad interim* license to Mr. Christian Diehl. The pastorate of Rev. Diehl began with the occupation of the new church building, which he found waiting for him. He assumed charge July 1, 1852, and resigned July 15, 1856.

Rev. William H. Rex likewise received an *ad interim* license and took charge July 15, 1856. On account of ill health he resigned about March 1, 1858. His pastorate was a day of small things. But we must remember the entire county was thinly settled and there was a great scarcity of ministers to carry on the work successfully.

As time passed on the Clearfield church was characterized by more perfect organization, and additions and membership. About April 1, 1858, Rev. J. J. Stine accepted the charge, and resigned January 1, 1859. On May 13, 1859, Rev. J. R. Focht assumed charge. But as the Civil War eventually broke out, everything was thrown into great confusion in the lumber regions of which Clearfield was the very center, for the town was known as "The Wilds of the Susquehanna," and it was with the greatest diffi-

culty that the church could continue. Rev. Focht resigned December 15, 1861.

The pastorate of Rev. J. H. Bratton extended from July 1, 1862, to July 1, 1864. At this time Luthersburg and Troutville were served in connection with Clearfield.

Inadequate and incomplete records make it impossible to give this history in detail. Nevertheless, at this time the entire field in the county was ordered by the Synod to be divided so as to be served to better advantage. It now appears that Clearfield church and town being a more important field than had at first been supposed, becomes a mission church. Rev. P. L. Harrison, who was the principal of "Clearfield Academy," preached regularly. It was a work of grace, and but few were admitted to the membership of the church; nevertheless, the field was a most promising one. About this time a railroad was constructed to Clearfield and the place became more important. After several unsuccessful attempts at securing a pastor, Rev. G. A. Nixdorf served from September 15, 1867, until May 1, 1870. From the records we again learn that the congregation now flourished, and financial aid was not asked for from the Mission Board of Synod. The services of Rev. Nixdorf were highly appreciated by the church and community in general, and the people were thoroughly instructed in the standards of the Church and the teachings of the word of God.

The Advisory Home Mission Committee of Synod secured the services of the Rev. A. J. Hartzock, April 1, 1872. During this ministry the church was repaired and a parsonage built, which deeply involved the congregation. With it all there were thirty-three members added to the church. Rev. Hartzock left June 11, 1874.

A marked feature of the Clearfield Church is that there now occurs a vacancy during which time the best history of the congregation is given. The congregation raised $500, a number of the members giving $60 each for the support of the work. The congregation leased its parsonage for a term of years, at $240 a year, and in all things they showed commendable zeal for the church. Brother D. M. Moser, one of the theological students at the Gettysburg Seminary, supplied for several months, and local records show that Rev. P. L. Harrison, of the Clearfield

Academy, again preached during the vacancy of the pulpit, in 1874-1877. It is also likely that other students from the Seminary and visiting missionaries supplied until the election of Rev. J. W. Tomlinson, in 1877. Rev. Tomlinson preached for about two years, and reported one congregation, twenty-one infant baptisms, forty communicants, one Sunday school, ten teachers, sixty scholars; money raised, $320. He resigned April 1, 1879. In February, 1879, a call was extended to Rev. R. H. Fletcher, who accepted and served until March 7, 1880. Little, if anything, is known of this pastorate, save that he visited the families of the church, received six new members, and reports the Sunday school in a flourishing condition.

Now appears another marked feature in the history of this congregation. Rev. A. J. Bean assumed charge May 1, 1881. The congregation was out of debt and was preparing to build a new church. The old and original church, together with a strip of land the width of the church, was sold, and the church moved thereon. The corner-stone of the new church was laid June 5, 1887, and on December 18, 1887, the lecture room was dedicated. The building was 54 by 73 feet, and a model of convenience. The membership was increased to seventy-one communicants, with a Sunday school of 250 scholars. Rev. Bean resigned August 1, 1886, after a good and faithful pastorate.

On September 15, 1888, Rev. P. S. Hooper preached for the first time, and continued the good work of his predecessor. During the ministry of Rev. Hooper, the church was completed, and on November 10, 1889, was dedicated to the worship of the ever-blessed Triune God. The church was dedicated free of debt, leaving the most striking example of what a weak but faithful congregation can do while struggling under many difficulties. Rev. Hooper resigned January 1, 1890, and on March 11, 1890, Rev. J. W. Henderson took charge of Clearfield pastorate. We are again confronted with faulty records, and there appears to be nothing obtainable of the work of Brother Henderson, save that he resigned April 1, 1891.

Rev. D. B. Treibley became pastor August 1, 1891, and his pastorate was characterized by still more perfect organization than that of the former days, and a goodly number of souls were added to the church. The "Father Guelich" spirit had been so

infused into the members, and coupled with a precious revival, there were again many added unto the church. The labors of the pastor and the high esteem in which he was held added greatly to the influence and prestige of the congregation. This relationship continued in the most uninterrupted harmony until Rev. Treibley, not disobedient to the "heavenly vision," resigned, May 1, 1905. The church was then well organized and in a prosperous condition. They called the Rev. George W. Enders, Jr., to the field. He accepted, and assumed charge September 1, 1905. Many changes had taken place in Clearfield, all of which tended to strengthen the church, and the work prospered. Quite a goodly number of precious souls as members of the congregation gladdened the hearts of the members and friends of the congregation, and the need was felt for enlarged quarters. It was decided to build a new Sunday school chapel, which was accordingly dedicated, November 21, 1907. The cost was $7,000, and this new equipment gave the congregation an ideal plant for the carrying on of the Master's work. Rev. Enders' resignation took effect December 1, 1912. He was followed by Rev. C. R. Allenbach, who accepted the call and preached to the congregation from February 23, 1913, to Sept. 1, 1917. The members have been united in earnest and loving co-operation with him in the great work of the Kingdom, and material as well as spiritual improvements have been made to the now flourishing congregation. It was found necessary, after the first year of Rev. Allenbach's pastorate, to enlarge the auditorium on account of increased membership and increased attendance at services. Accordingly, the last service in the old church was held June 16, 1914. On June 2, 1914, ground was broken for the addition, 20 by 48 feet, and by refrescoing, re-carpeting, additional seating, installing of a fine and large two-manual pneumatic pipe organ, the total cost of which amounted to $9,000, all was completed by October 1, 1914, at which time the Alleghany Synod met in the church. The building, on account of circumstances over which no one had any control, was not re-dedicated until September 12, 1915. Rev. C. B. King, D.D., assisted the pastor at the services, and also preached the dedicatory sermons, using as a text Psalm 122:1, in the morning, and in the evening, 1 Cor. 3:9. The building was re-dedicated with all the necessary funds provided for. Since

then, the basement of the church has been wired and electric lights installed, the ceiling plastered, a complete kitchen installed for use of the social functions held there, the Sunday school room also has been wired and electric lights installed, all at a cost of slightly over $500, which has been paid in full, which leaves the church to-day to enjoy the best and brightest period of her history.

None of the sons of this congregation have yet chosen the ministry for a vocation. While this condition exists, we must nevertheless not lose sight of the fact that each of the brethren in their turn have contributed heroic and self-sacrificing deeds for the Master and His Church, which led to the making of the joyful day and occasion. While many pastors have served the Clearfield congregation, we will notice that the church has been served by a succession of faithful pastors, under whose ministration a weak and faithful congregation, ofttimes struggling under many difficulties, yet knew no discouragements, until to-day victory has crowned their labors with success, and one of the original charter members of the congregation is still living to participate in the success of Zion—Mrs. Anna Guelich Heisey, who was 101 years old on May 5, 1917. May the abiding presence of the Holy Spirit testify, and through His instrumentality may there be gathered into the fellowship of the church daily of such as shall be saved.

CURWENSVILLE CHARGE

Rev. I. P. Hawkins, Pastor

Grace Evangelical Lutheran Church

CURWENSVILLLE, CLEARFIELD COUNTY, PA.

The Mt. Zion Lutheran Church of Curwensville, Pa., was organized by Rev. I. J. Stine, May 23, 1858. S. J. Gates and Frederick Oswald were elected as elders, and Jacob Bilger and I. B. Segner as deacons.

The following is the roll of members: S. J. Gates, Rebecca Gates, J. E. Baker, Rebecca Baker, I. B. Segner, Frederick Oswald, Anna Oswald, Jacob Bilger, Abraham Gates, George

Kittleberger, Stephen Graff, Catharine Graff, Polly Chambers, Mary Stine and Louisa Kittleberger.

At a congregational meeting, January 24, 1860, Abraham Gates, J. E. Baker and I. B. Segner were elected as trustees. The congregation had only three pastors, Rev. I. J. Stine, who resigned January 1, 1859; Rev. J. R. Focht, who was pastor of Clearfield Church, served them several years, beginning May 2, 1859. Rev. Bratton was pastor, but no record is found when and how long he served them.

January 25, 1860, the congregation was offered the old M. E. church, including corner lot, where Arnold's block now stands, for $400. The congregation declined the offer, and on February 27, 1860, raised $200 to pay for lot on corner of State and Pine Streets; the owner, William Irwin, donating $100.

There is no record to show that anything was done until 1896. Rev. B. S. Dise, Missionary of Northeast Conference, preached his first sermon in the Friends' Church, November 24, 1896. Having Mahaffey and Patton he could only give them occasional preaching.

The new organization was effected March 13, 1898, with the following members: Adam Weber, Mrs. Adam Weber, Franklin Weber, Miss Emma Weber, A. A. Long, George Kittleberger, Mrs. George Kittleberger, Mrs. Catharine Graff, Daniel Schorr, Mrs. Daniel Schorr, A. N. Marks, Mrs. Sarah Hile, Mrs. Wm. Harley, John Gould, Port Harley, Mrs. Port Harley, Mrs. Edward Cox, Merwin Caldwell, D. S. Stratton, Mrs. D. S. Stratton, Mrs. S. J. Gates.

At the first communion service, April 10, 1898, Adam Weber and A. A. Long were elected elders. D. S. Stratton and Daniel Schorr elected deacons.

Northeast Conference met with this congregation October 24-26, 1898, and decided that Rev. B. S. Dise, the pastor, move to Curwensville and give all his time to the church here. January 1, 1899, the congregation decided to proceed to the erection of a church on the lot secured some years before.

The corner-stone for the new church was laid September 17, 1899. Rev. Isaac Krider, of Duncansville, Pa., preached the sermon. Revs. D. B. Treibly, of Clearfield, and I. P. Hawkins, of New Millport, were present and assisted.

The name of the new congregation is "Grace English Evangelical Lutheran Church." The church was dedicated May 19, 1901. The sermon was preached by Rev. W. Selner, of Luthersburg. Rev. C. W. Heisler, D.D., preached in the morning. Other Lutheran ministers present: Revs. D. B. Treibly, S. V. Dye, I. P. Hawkins. After the sermon by Rev. W. Selner at night, Rev. B. S. Dise, the pastor, dedicated the church to the worship of God. The auditorium is 44 by 44, the Sunday school room, 22 by 22, and the primary room, 11 by 22. The entire cost was $5,500.

Grace Lutheran Church stands to-day, all honor and thanks to Rev. B. S. Dise and its many friends, the joy and beauty to the stranger, the pride of every citizen, and the inviting place of God for the band of worshipers who frequent its courts.

Rev. B. S. Dise closed his work here July 1, 1905. Rev. L. R. Haus was called and began his services July 2, 1905. His services closed as pastor, March, 1907.

Rev. I. P. Hawkins was called to become pastor June, 1907. He accepted and entered the field August 1, 1907, and is still the pastor. November 1, 1908, Curwensville and Mahaffey united, thus forming a self-sustaining charge.

Church properties are kept in good condition. The congregation is still small, owing to frequent removals. This congregation gave one of its members, Miss Mary Becker, as wife to Rev. J. M. Uber, Lutheran minister.

Christ Evangelical Lutheran Church

MAHAFFEY, CLEARFIELD COUNTY, PA.

In September, 1886, after it was determined to locate the Franklin Tannery at Mahaffey, Clearfield County, Pa., at the suggestion of Mr. C. Schoff, a good Lutheran of Marron, Rev. Jos. Focht paid Mahaffey a visit and found several Lutheran families who gave him a welcome reception, and were desirous of Lutheran service. These families were new arrivals from Newberry and Allentown, and of a more churchly spirit than the average Clearfied Lutherans. Arrangements were made for service in Henry Breth's Hall and on Friday evening, September 1, 1886, the first Lutheran service ever held in Mahaffey took place, being well attended and a collection of $2 was taken up.

From that time till January 1, regular services were held in Breth's Hall. Rev. Crist preached for them every two weeks; the services were alternately held on Sabbath morning and evening.

On January 2, 1887, Rev. G. W. Crist, pastor at New Millport, regularly organized an Evangelical Lutheran congregation with the following twelve charter members: W. H. Lind and wife, A. B. Musser and wife, M. S. Straus and wife, W. H. Wieser and wife, Sam'l Rhinehart, F. P. Lind, Rudolf Measthaler and wife, Mrs. Laura McElhinney. Others were added afterwards, and on February 21, 1887, the first communion was held in Mr. Breth's Hall, when fourteen members and ten others communed. This was a great day. On Wednesday, February 27, 1887, an article of an agreement was made with Mr. Robert Mahaffey for certain lots of ground. A subscription was started and by supper time $1,000 was subscribed for a building. This was continued and increased to over $1,600. During the month of May the erection of the church began, and the corner-stone was laid on July 3, 1887. Rev. W. Selner, of Luthersburg, preached the sermon for the occasion. The building was put under roof, but for want of funds it could not be completed until the ensuing summer. Money was badly needed, and Rev. Crist called on Hon. John Patten, of Curwensville, who gave $50. About the same time, Mr. Thomas Keck, proprietor of the Franklin Tannery, came from New York City and directed Mr. Moser to place his check for $300 to the church fund. This gave new encouragement and the committee and Lutheran members, for the first time, saw that the Lutheran church in Mahaffey was a success. During all this time the congregation worshiped every two weeks in Breth's Hall for nearly two years without being asked for any compensation for the use of the hall whatever and besides the proprietor of the hall subscribed $50 to the erection of the church.

The church was to be dedicated on September 16, 1888. The sermon was preached by Rev. J. C. Zimmerman, and the dedicatory services were conducted by the pastor. The building is 40 by 60 feet with ante-room and pulpit recess and is centrally located. The whole cost of the building was about $3,700, which was provided for. During the dedicatory festival $60 only was raised, as on account of heavy rains the audience was small,

and the indebtedness of the church nearly $300. The dedication did not take place till October 7. The amount was then raised and the church dedicated. From this time the congregation worshiped in their own church.

Rev. Crist resigned, April 1, 1889, the New Millford pastorate.

Pastors: Rev. Crist, September 1, 1886, to April 1, 1889; Rev. Schnure, June 1, 1889, to September 1, 1890; Rev. G. W. Styer, September 20, 1891, to June 12, 1892, as supply and regular pastor for one year, from October 16, 1892; Rev. B. B. Collins supplied from time of resignation of Rev. Styer to coming of Rev. P. G. Bell; Rev. P. G. Bell served as supply from January 1 to October 1, 1896; Rev. B. S. Dise as pastor from October 1, 1896, to January 1, 1899; Rev. S. E. Smith supplied from January 1, 1899, to June 18, 1899; Rev. P. G. Bell as pastor from March 1, 1901, to October 3, 1904; Rev. H. B. Schroeder served as supply from March 1, 1906, to June 1, 1907, then was accepted as pastor, but died in the Clearfield Hospital of typhoid fever on November 19, 1907; Rev. I. P. Hawkins, the present pastor, has served from Curwensville, November 1, 1908 to —.

October 3, 1896, plans for the erection of a parsonage were discussed. October 4, 1896, these were presented and accepted. Work started on excavation and building was finished without any undue delay. When finished a mortgage of $900 to cover balance of all indebtedness was given. The debt has been fully paid.

Present officers, elected September 6, 1915:

Elders: John McCormick, for one year; G. E. Gillette, for two years.

Deacons: A. J. Harr, for one year; Frank McCormick, for two years.

Trustees: F. P. Lind, for one year; A. B. Mosser, for one year; M. S. Strauss, for two years.

The church has recently installed new quartered oak pews.

TRINITY LUTHERAN CHURCH

DU BOIS, PA.

Sketch by Rev. K. E. Irvin

The inception of Trinity Lutheran Church, DuBois, Pa., was

to be found within the efforts of a more liberal constituency of the General Council Church with which they had been affiliated for some time. Among this number were many who had formerly been members of the General Synod Church at various places. The consensus of opinion within that element favored the organization of a Synod Church.

Consequently, on May 8 and 15, 1906, two preliminary meetings were held at the home of Mr. C. Luther Lowe, 58 West Long Avenue. Rev. A. R. Longanecker, of Smicksburg, was

C. LUTHER LOWE

present at the first meeting and Rev. H. E. Wieand, president of the Alleghany Synod, was officially present at the second meeting. Favorable sentiment was meanwhile being crystallized and a third meeting was called for the purposes of organization on May 29, 1906, at the same place.

Rev. A. R. Longanecker was present at this meeting. A constitution was adopted which differs very little from the regular constitution of the General Synod. The name "Trinity" was also chosen as the local appellation of the church. From the

minutes of this third meeting we read: "The nomination and election of church officers was then taken up. Messrs. C. Luther Lowe, J. K. Seyler and E. W. Fair were elected as elders and Messrs. H. J. Boyer, O. M. Seyler, W. B. Beck, J. W. Hallowell, H. L. Robinson and B. R. Cummings were elected as deacons. Mr. C. F. Taylor was then elected as president of the congregation. The Sunday school officers elected were: Superintendent, Mr. J. E. Good; assistant superintendent, J. C. Buchannon; secretary, Mr. Findlay Crebs; treasurer, Mrs. E. W. Fair; librarian, Homer Lowe."

A Christian Endeavor was likewise organized at the same meeting, which resulted in the election of the following officers: President, Mr. Luther J. Lukehart; vice-president, Miss Maud Beck; recording secretary, Mrs. Emma Orris; corresponding secretary, Mrs. Luther Lukehart; treasurer, Mr. J. C. Buchannon.

At the same meeting a call was extended to Rev. Longanecker to become pastor of the congregation, which call was later accepted. "After singing 'Blest Be the Tie That Binds,' the president of the congregation dismissed the meeting. Those present were to meet June 10, 1906, in the Central Y. M. C. A. building at 9.30, to organize a Sunday school. Services to be held at 11 A.M. by Rev. Longanecker."

Subsequent to these first three gatherings of persons, who for the most part were members of the General Synod, services were held in the Central Y. M. C. A. building on West Long Avenue for the first time, June 10, 1906. The forty-odd members who constituted the nucleus of the congregation as represented at the third assemblage were faithful attendants at the Sunday school and church services of the early meetings. A noble band it was that met for services for over three years in the assembly room of this building, from June, 1906, until the fall of 1909, when services were first held in the basement of the new church building. The work was prosperous and during all this time an earnest effort was being made and hopes were being entertained that a house of worship that might be called their own would soon be a reality. On March 29 a deed was granted for a property which had been purchased from Mr. Everett Prothero for the sum of $5,500. Building operations were begun in April,

1909, and the first service was held in the basement on November 28 of that same year. Rev. A. R. Longanecker, who had been called at a salary of $600 and parsonage rent of $200, deserved great credit for his indefatigable efforts during those early years. The main auditorium was not completed until the fall of 1914. There was no official corner-stone laying, although a stone with some fitting contents was placed in the wall. The services of dedication proper were held on December 20, 1914, during the pastorate of Rev. W. Blair Claney, and upon the completion of the auditorium.

TRINITY LUTHERAN CHURCH, DUBOIS, PA.

Charter membership: "We, the undersigned, believing in the doctrines, customs and usages of the Evangelical Lutheran Church of the General Synod, and believing there is a field open in DuBois, Pa., for an organization of the General Synod Church, do hereby promise if an organization is effected we will unite with the same and use our best efforts to make it a success and for the glorification of God": C. Luther Lowe, Josephine W. Lowe, J. Homer Lowe, Georgia I. Lowe, Herbert Lowe, J. K. Seyler, C. E. Seyler, H. L. Robinson, Sadie C. Robinson, Royden

Robinson, J. E. Good, O. M. Seyler, Mrs. Jerre Miller, Mrs. H. J. Boyer, Naomi Boyer, W. B. Beck, M. R. Robinson, Harold C. Beck, Mrs. Woods B. Beck, Maud Muller Beck, Charles Beck, Guy Beck, Mr. Luther J. Lukehart, Mrs. Luther Lukehart, Mrs. O. M. Seyler, Mrs. B. Cummings, Mrs. E. W. Fair, Walter Fair, Mrs. J. C. Buchannon, J. C. Buchannon, Kate S. Jordan, J. W. Hallowell, Mrs. A. J. Hallowell, May Hallowell, Mrs. John Tomlinson, B. R. Cummings, Mrs. Charles F. Taylor, Charles F. Taylor, Mrs. Emma Norman Orris, Mr. E. W. Fair, Harry Lowe.

TRINITY LUTHERAN CHURCH, DUBOIS. (INTERIOR)

The charter was kept open for some months and includes those who united with the church on June 10, 1906, or as late as March, 1907. Hence this additional list: H. J. Boyer, Carl Boyer, L. Felicia Seyler, Mrs. E. Edner, Mrs. Catherine Terpe, George E. Terpe, Mrs. M. B. Chambers, Mr. M. B. Chambers, Mrs. A. R. Longanecker, G. H. Mock, Mrs. G. H. Mock, Mrs. H. G. Means, Mr. H. G. Means, C. R. Means, Mrs. W. E. Crebs, W. E. Crebs, Bessie Crebs, Mrs. May Goodwin, Mr. Jerre Miller, Mrs. Marion Hoy, Frank A. Seyler, F. H. Donner, R. H. Stouffer, E. A. Vandevort, W. C. Locket, Miles Halowell, Mrs. Miles

Hallowell, John Snyder, Mrs. John Snyder, Olivette Snyder.

Under God's guidance and faithful pastoral leadership and ready support of her members, Trinity made rapid progress during her early days. The beautiful edifice which was erected from sandstone, at a cost of $26,000, is a tribute to their faithful free-will support, for upon the beginning of their work they decided not to have festivals or shows; not to ask other churches; not to ask outsiders; not to ask Synod, and not to ask their own members for any support. Trinity has been proud of her young people, proud of her musical ability and of her congenial friendship, always calling herself "the friendly church." Within less than ten years she reached the 300 mark, and on June 4, 1916, celebrated her tenth anniversary with fitting services and the publication of a souvenir history. Trinity has been served by the following pastors: Rev. A. R. Longanecker, June, 1906-August, 1913; Rev. W. Blair Claney, December 15, 1913 to May 15, 1915; Rev. K. E. Irvin, May 26, 1915-1917.

Organizations.—The Martin Luther Society organized June 20, 1906, with fifteen members, numbering now four times as many, is an aid society, and rendered splendid service in furnishing the church. The Girls' Mission Band, in addition to the study of missions, does benevolent work. The Christian Endeavor Society, organized 1906, now enrolls over 100 members. The Band of Hope, which came into existence under Pastor Longanecker, was transformed into a Boys' Brigade Band. Under the efficient leadership of Mr. C. L. Lowe, it is a valuable training school for its members and a delight to its friends. The latest addition to our organizations is a Woman's Home and Foreign Missionary Society.

Frederick Crossland, a member of Trinity, is now a senior in the Seminary at Susquehanna University, our first son given to the gospel ministry, and Vance Shobert, the second, is a sophomore in the same school.

DUNCANSVILLE LUTHERAN CHURCH

Rev. Isaac Krider, Pastor

About the year 1845, Rev. Henry Baker, D.D., then located at Pleasantville, began preaching services at Duncansville, in the

Baptist Church, and on July 18, 1846, organized a congregation of forty-four members.

In 1848, the congregation was admitted into the Alleghany Synod as part of that body.

A church building was erected on Chestnut Street of Duncansville, 40 by 50 feet, two stories high, of brick. In 1883, the old church was torn down and a new brick church erected on the same place, 35 by 50 feet, two stories high, at a cost of about $3,000; dedicated September 21, 1886.

The following ministers were present: Rev. M. J. Firey, D.D., who preached the dedicatory sermon; Rev. D. L. Ryder and Rev. W. W. Criley.

The following ministers preached at Duncansville: Rev. Henry Baker, D.D., of Pleasantville (now Altoona), 1845 to April 27, 1857; Revs. Jacob Steck, William Hunt, C. L. Ehrenfelt, Lloyd Knight and Jesse Berlin, to 1865. During this period it was connected with the Antis (now Salem) and Glasgow congregations, but they did not preach at Glasgow. In 1865, it was connected with the new charge. Rev. Jeremiah Frazier, from 1865 to 1869; Rev. M. G. Erhard, 1869 to 1871; Rev. M. G. Boyer, 1871 to 1875; Rev. Solomon McHenry, 1875 to April, 1881; Rev. John W. Henderson, 1881 to June, 1890; Rev. Isaac Krider, June, 1890——. In 1890 it was connected with the Geeseytown congregation, which formed a charge. In 1905, it separated and became a separate pastorate. At present there are 270 members, and a Sunday school of over 300.

In 1906, they celebrated the semi-centennial of its organization. A parsonage was built in 1890, a two-story frame building, costing about $2,000. In 1894, hitching-sheds were put up to accommodate the people who came to church in vehicles.

ST. JOHN'S LUTHERAN CHURCH

EAST ALTOONA, PA.

Rev. E. Roy Hauser, Pastor

A union Sunday school was started in 1902, in the schoolhouse, Fourth Avenue and Seventeenth Street, Fair City, by Mr. N. F. Arble and Mr. Elmer Yon, of Trinity Lutheran

Church, Juniata. Mr. A. C. Sorrick was elected first superintendent, with the following teachers: Mrs. Yon, Mrs. Reed, Mrs. Johnson, Mrs. Howland, Mary Howland, Mr. Yon.

In 1903, D. K. Ramey, of Altoona, conceived the idea of building a church and organizing a congregation; so he, with Rev. H. E. Wieand, pastor of Trinity Lutheran Church, and nine faithful Lutheran families, decided, on May 10, 1903, to start definite work towards building a church. A Ladies' Aid Society was organized July 5, 1903. The dedication service was led by

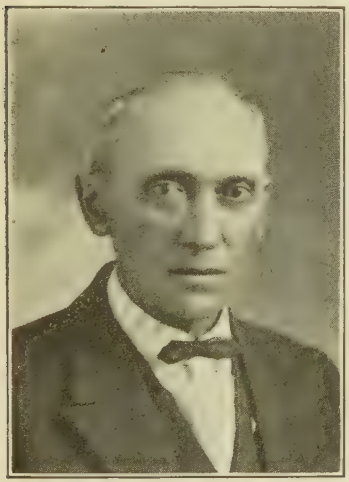
A. C. SORRICK,
First Superintendent of Sunday School,
St. John's, East Altoona

Rev. H. E. Wieand, assisted by Rev. O. C. Roth, Altoona; Rev. I. Krider, Duncansville; Rev. A. E. Wagner, Altoona; Rev. D. P. Drawbaugh, Altoona, and D. K. Ramey, Altoona. The chapel was called St. John's, so named because this was the name of the Sunday school which was organized in the schoolhouse.

Dedication service was held November 18, 1903. Church building cost $2,000. Two lots were donated by Mr. L. L. Fair, of Fair City. The church is located at Sixth Avenue and Nineteenth Street, then Fair City, now East Altoona. Rev. W. R. Wieand made possible the finance by his timely loan. The day of dedication was a day of joy.

January 21, 1906, St. John's Lutheran congregation was formally organized, with these charter members: Mr. and Mrs. W. H. Yon, Mr. and Mrs. Krider, Mr. and Mrs. Bossert, Mr. and Mrs. Reed, Mrs. Howland, Mrs. Johnson, Mrs. Orner, Mrs. Berkhamer, Mrs. Evans, Mrs. Turner, Mrs. Braucher, Mrs. R. Porter, Mary, Margaret and Rose Howland, Jessie Carles, Ethel Evans, Elsie Johnson, Mary Orner.

The first council was composed of the following men: W. H. Yon, William Reed, F. F. Hare, W. H. Bossert; G. H. Krider, first treasurer; J. C. Turner, first secretary.



W. H. YON,
First Elder of St. John's, East Altoona,

MRS. W. H. YON,
Primary Superintendent since organization of Sunday School, St. John's, East Altoona.

Mr. Charles Foutz was elected second Sunday school superintendent, in 1905. Mr. W. H. Yon was elected superintendent of Sunday school in 1907. A Christian Endeavor Society was organized January 29, 1906, with Mr. Charles Foutz at first president. Pastor Wieand and wife donated a beautiful communion set and pulpit to the church. Mrs. W. H. Yon gave the bread tray. The mortgage was burned in January, 1910. The note-burning was consummated in a special service led by the pastor.

Rev. Wieand preached his last sermon July 3, 1910. The

congregation, still a mission, decided to call Rev. C. D. Russell to be their pastor, July 18, 1910. Rev. Russell had a very successful pastorate. July 3, 1910, a Building Committee was formed to arrange plans for building a parsonage. December, 1910, Pastor Russell and family moved into the new parsonage. Its cost was $2,700. It was possible for the congregation to meet their financial obligation through the courtesy of Mrs. Mary Black. Also Mrs. Black gave the congregation the use of her money for one year without interest.

During the pastorate of Rev. Russell, the indebtedness on par-

WILLIAM REED,
First Deacon of St. John's, East Altoona

W. H. BOSSERT,
Among First Councilmen, Present Treasurer, St. John's, East Altoona

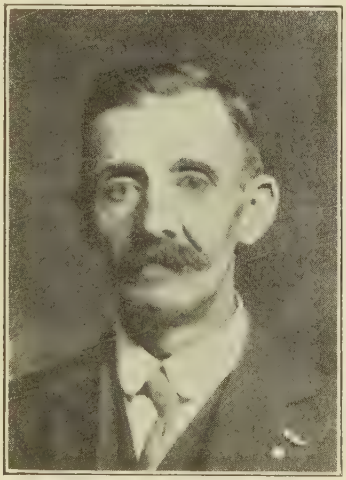
sonage was reduced to $1,000. The church membership was greatly increased. The church building was repainted and papered. Chairs for primary department were donated by Mr. and Mrs. Yon. The lecturn was given by Mr. and Mrs. Wert. Hymn boards were given by Mr. and Mrs. Schmidt. A pulpit Bible was given by Mr. and Mrs. Krider. Two offering plates were given by Mr. and Mrs. Detrick. The choir was organized and purchased chairs and curtain for choir.

Adult Bible class was organized May 5, 1911, under leadership of Rev. Russell. Home Department superintendent was elected and Home Department organized in May, 1912. Woman's

Home and Foreign Missionary Society was organized, with twenty-one charter members, October 28, 1911. A Lutheran Brotherhood was organized in 1912. Rev. Russell severed his relations with the congregation November 1, 1912.

On February 1, 1913, Rev. L. N. Fleck, D.D., became pastor. At the close of his labors with the congregation, December 31, 1915, the indebtedness on parsonage was reduced to about $500. The amount of aid received from the Home Mission Board, from the time of its becoming a separate pastorate till January 1, 1916, was $400.

J. C. TURNER,
Secretary of First Council, St. John's, East Altoona



GEORGE CRIDER,
Superintendent of Sunday School, St. John's, East Altoona

Mr. S. E. Wicker, a student of Gettysburg Seminary, supplied the congregation until July 16, 1916, when Rev. E. Roy Hauser took up the work as pastor. His work has been abundantly blessed with success.

About January 1, 1917, the indebtedness on the parsonage was paid in full. The congregation and Home Mission Board are each paying $100 more annually to pastor's salary. The council adopted the bi-pocket envelope system. The Sunday school has purchased a new piano.

The church and Sunday school attendance has been greatly increased. The first teacher training class graduated June 24,

1917, and another teacher training class has been started. Two more offering plates were given by Mr. and Mrs. John Porter and Mr. and Mrs. Russell. Sunday school membership at present is 154. Church membership is 104. Mr. John Porter was elected superintendent of Sunday school in 1909, and is still faithfully serving in that position.

The outlook at the present time is very encouraging, and greater things are being planned for the future. It is the hope of the congregation to become independent in the near future and to erect a new house of worship in which they may worship God and do Him honor.

THE EVANGELICAL LUTHERAN CHURCH

FRANKSTOWN (GEESEYTOWN), BLAIR COUNTY, PA.

Rev. W. L. Price, Pastor

This congregation belongs to the first pastorate in, at that time, Huntingdon County.

Rev. Haas came to Huntingdon in 1804, and missionated throughout the whole county, including then the greater part of Blair County. He especially labored in the western part of the county, and on his way to Newry stopped and preached at Frankstown, as this place at that time was rather a noted one, being on the road from Harrisburg to Fort Pitt, running through Huntingdon, Frankstown and Newry across the Alleghany Mountains to Johnstown.

On June 16, 1813, a lot of ground about a half mile east of the town on the old State road was deeded by Michael Hileman and wife to Jacob Walter and Henry Leamer, Sr., trustees of the Evangelical Lutheran congregation. Christian Gast gave a lot of ground on the south side of the road for a graveyard. John Leamer was the first person buried in it. In the same year, 1813, the congregation built a two-story log church, thirty feet square, and furnished it with slab seats and a small table for a pulpit desk. In this condition, the congregation worshiped in it until 1825 or 1826, when it was finished, and long remained the only log church in the whole county. Some years ago it was sold to Mr. Jonathan Harpster, who let it stand on its first foundation to the present date.

The first meeting for the purpose of either repairing the old church at Frankstown or building a new one was held June 1, 1882. An incorporation was granted by the court December 3, 1884. The lot of ground on which the new church stands was deeded by Mary A. Warfel on June 30, 1884, to Jonathan Slippey, John B. Warfel, elders; Irvin Mentzer and John Edgeley, deacons, then council of the Evangelical Lutheran church at Geeseytown. On December 8, 1882, a building committee was appointed, consisting of Jonathan Slippey, John B. Warfel, Irvin Mentzer, John Edgely, Henry Crawford, John H. Myers, Samuel Cruse and Jonathan B. Harpster.

OLD FRANKSTOWN LUTHERAN CHURCH, GEESEYTOWN. BUILT 1813

On February 2, 1884, Rev. D. L. Ryder reorganized the old Frankstown congregation, most of which had united with Hollidaysburg congregation, with thirty-four members, by adopting a constitution and electing the proper officers which were the following: John B. Warfel, Michael Geesey, trustees; George Kopp, Jonathan Slippey, elders; Irvin Mentzer and George M. Eichholtz, deacons, in which the name is given, *"This congregation shall be known as the Geeseytown Evangelical Lutheran Church in Blair County, Pa."*

The corner-stone was laid on August 19, 1883. Revs. W. W. Criley and Henderson assisted the pastor, who laid the corner-stone. His health became so impaired that the congregation gave him a vacation and he went to his relatives in Washington

County, Pa. He never returned. He died May 17, 1884. He died in the triumph of a living faith in that Redeemer whom he preached with a bright prospect of a blissful immortality.

On September 1, 1884, Rev. E. B. Killinger took charge of the Hollidaysburg pastorate. In the meantime the church at Geeseytown (Frankstown) progressed, and under Rev. Killinger was dedicated on June 14, 1885. Rev. J. H. Menges, of Philadelphia, preached the dedicatory sermon. It is a two-story building, 35 by 55 feet, and cost $5,757.97.

The first superintendent of the Sunday school was James B. Reid, the assistant superintendent, George M. Eichholtz.

On April 1, 1887, Rev. W. A. Shipman took charge of the Hollidaysburg pastorate. In 1888, Hollidaysburg sent a petition to Synod, praying that it might be formed into a charge by itself, which was granted, and Rev. Shipman resigned the Geeseytown congregation on March 1, 1889. After that date it was to be provided for by the Northeastern Conference until such time as it could be connected elsewhere.

On May 12, 1889, Rev. S. McHenry took charge of the Frankstown (Geeseytown) congregation, and reported one congregation, two infant baptisms, two additions, seventy-nine communicants, one Sunday school, twenty-three teachers, ninety-eight scholars; money raised, $382.47. He retired from the active ministry on account of age and infirmity and resigned May 12, 1890.

On March 24, 1890, the secretary of the joint councils of Geeseytown and Duncansville congregations informed the president of Synod that they had formed themselves into a new charge, called the Duncansville charge.

Rev. Isaac Krider took charge of the Duncansville pastorate on May 28, 1890, and he continued on until July 31, 1904.

In the fall of 1904, Rev. Ephraim Dutt took up the Geeseytown charge as a supply pastor and served them until his health disabled him from further service. He ceased his work in March, 1914.

On October 1, 1914, Rev. Wm. L. Price took charge, and is serving them up to the present time, with a membership of 181, the Sunday school numbering 175, with twenty-four teachers.

In the fall of 1913 and the summer of 1914, the Geeseytown congregation erected a parsonage in bungalow style at a cost of

$3,300. The building committee was T. L. Eichholtz, W. S. Reese and Calvin Piper.

Pastors of Geeseytown pastorate: Rev. Haas, 1804 to February 7, 1815; Rev. John G. Schmick, 1817 to 1824; Rev. G. A. Reichert, July 1, 1824, to July 1, 1827; Rev. Jacob Martin, May 23, 1829, to November 1, 1838; Rev. Peter Anstadt, 1847 to April 1, 1848; Rev. Lloyd Knight, June 27, 1849, to February 2, 1862; Rev. Daniel Shindler, April 1, 1862, to June 1, 1865; Rev. Chas. L. Ehrenfelt, July 1, 1865, to April 1, 1871; Rev. David L. Ryder, January 21, 1872, to May 17, 1884; Rev. E. B. Killinger, September 1, 1884, to November 1, 1886; Rev. W. A. Shipman, April 1, 1887, to March 1, 1889; Rev. S. McHenry, May 12, 1889, to May 12, 1890; Rev. Isaac Krider, May 28, 1890, to July 31, 1904; Rev. Ephraim Dutt, 1904 to March, 1914; Rev. Wm. L. Price, October 1, 1914 to —.

GLASGOW CHARGE

Rev. H. H. Flick, Jr., Pastor

Mt. Zion Lutheran Church

GLASGOW, PA.

Many of the facts of this sketch were obtained from Rev. Isaac Krider, a former pastor, and from Mr. G. L. Glasgow, who has been identified with the church ever since 1863. The Glasgow pastorate consists of four congregations, Glasgow, Coalport, Blandburg and Van Ormer.

In 1851, there were but two Lutheran families living in this section of Cambria and Clearfield Counties, those of Mr. Geo. Glass and Mr. Henry Alleman.

Mr. James McCartney, Sr., and James Gallaher walked sixteen miles to the Antis Lutheran church, near Altoona, to hear Rev. Henry Baker, D.D., preach. They were so well pleased with the sermon that they urged Rev. Baker to come to the Glasgow settlement and preach. He came and preached in the Old Donation schoolhouse (which was located about 150 feet west of the Lutheran graveyard). The people urged Rev. Baker to make an appointment to which he finally yielded, and announced that in six weeks he would preach again and, by the aid of

Samuel Domer, a school teacher (afterwards Rev. Samuel Domer, D.D., of Washington, D. C.), continued to preach in the Old Donation schoolhouse every six weeks.

Mr. Henry Alleman's oldest daughter was the first one to receive the rite of Christian baptism by Rev. Baker. On December 18, 1853, an organization was affected with the following members: Henry Alleman, Catharine Alleman, George Glass, George Hawk, Elizabeth Hawk, Jas. S. Gallaher. The name given was Christ Evangelical Lutheran Church of Glasgow.

On April 2, 1854, the first communion was held, at which time the congregation numbered twenty-three persons, who had be-

THE FIRST LUTHERAN CHURCH IN GLASGOW, BUILT IN 1860

come members since the organization. Henry Alleman was elected elder, and James McCartney, Sr., deacon. The Alleghany Synod connected said congregation with Tyrone congregation as a mission field.

In 1855, Tyrone was separated from the mission, and East Ridge, in Burnside Township, Clearfield County, and Butterbaugh settlement in Indiana County, and Cherrytree constituted the charge. Rev. C. A. Fetzer, a licentiate of the Alleghany Synod, was appointed the missionary of the new field. He began labors in 1855. He reported four congregations, forty additions, three prayer meetings and three Sunday schools. By permission

of Synod, Rev. Fetzer and Rev. P. S. Nellis exchanged fields of labor, Rev. Fetzer going to Karthaus, and Rev. Nellis coming to the Cherrytree mission.

In September, 1858, Synod arranged a new pastorate as follows: Duncansville, Antis or Salem, Tyrone and Glasgow, and the Northeast Conference of the Alleghany Synod was to supply them with preaching. The following is a list of those who preached under this arrangement: Rev. J. B. Christ, Dr. S. Domer, Rev. Steck, Dr. H. Baker, Rev. Aughe, Rev. Lloyd Knight and Rev. Ehrenfelt.

In 1859, a move was made to build a Lutheran church and in

MT. ZION LUTHERAN CHURCH AND PARSONAGE, GLASGOW, PA.

September, 1859, the corner-stone was laid for a building 36 by 46 feet.

On April 1, 1860, Rev. Jacob N. Burket took charge of the Glasgow congregation; on August 18, 1860, Rev. Burket reorganized the congregation and adopted a constitution. The name was changed from Christ Evangelical Lutheran Church to Mt. Zion Evangelical Lutheran Church. The reason for the change of the name was as follows: Rev. J. Focht said that the location suggested the name "Mount Zion," and if so named he would present a pulpit Bible and hymn book with the name Mount Zion on each one. The proposition was accepted.

During the pastorate of Rev. Burket, the church building was completed and October 21, 1860, was dedicated. Rev. Domer, D.D., preached on Friday and Saturday mornings and evenings previous.

On Sunday morning, Rev. J. B. Christ preached the dedicatory sermon. Rev. Lloyd Knight had charge of the finances. The building cost $1,100, of which $185 was yet needed. The amount was soon raised. The deed was given by George Cree for the ground in 1878, for the sum of $75. Rev. Burket resigned on April 1, 1863.

Rev. A. R. Height took charge in 1863, but did not remain long with them. Tyrone was again connected with Glasgow and formed a charge.

In 1865, Synod ordered that the congregations of Clearfield, Glasgow, Tyrone and Antis each send a delegate to Synod. Rev. C. L. Ehrenfelt had charge and to him a report was to be made for adjustment, when Glasgow, New Millport and Bloomington were formed into a pastorate. Rev. A. R. Height resigned Tyrone and accepted a call to the new pastorate on November 1, 1865, and resigned on November 4, 1866. In December, 1867, Rev. J. R. Williams took charge of the work and resigned March 1, 1869. In December 1, 1869, Rev. A. Thompson took charge and resigned January 12, 1874.

In May 1, 1874, Rev. Wm. Tryday began labor in the charge and died in the parsonage at New Millport in 1875. On April 1, 1876, Rev. P. S. Shirk accepted a call, and on April 1, 1881, he resigned, not having preached since January on account of ill health. He died on May 30, 1882, at Millport, in the same room that his predecessor had died.

In the fall of 1880, Synod again redistricted the field and formed Bellwood, Glasgow and Antis as a charge. On March 6, 1881, Rev. Isaac Krider accepted a call to the new charge. During the nine years and a half, which time Rev. Krider served the field, he added Coalport, Blandburg and Van Ormer. On June 1, 1890, the charge was divided, at this time Rev. Krider resigned. Glasgow, Coalport, Blandburg and Van Ormer were formed into a new pastorate. In addition to the pastoral work, Rev. Krider made and presented the pulpits at these first three places.

Rev. Schnure accepted a call to the new charge in 1890. Rev.

Wm. Spangler succeeded him and resigned in 1894. Rev. A. A. Kerlin succeeded him in 1894. In 1897, Rev. W. J. Wagner accepted a call. During his pastorate the new brick church was built; he resigned in 1900. Rev. W. O. Ibach accepted a call in 1903 and resigned in 1908. Rev. W. L. Leisher accepted a call in 1908 and resigned in 1910.

On September 6, 1910, the fiftieth anniversary of the building of the first Lutheran church at Glasgow, Pa. was celebrated. The following ministers were present and took part in the service: Revs. Krider, Spangler, Wagner, Ibach, Keller and Leisher.

Rev. J. W. Lingle accepted a call and resigned in 1913. Rev. H. H. Flick, Jr., the present pastor, accepted a call on June 1, 1913. The officers of Mt. Zion congregation at present are: G. L. Glasgow, Prof. C. S. Kniss, A.M., J. T. Glasgow, C. V. Alleman, Ray McCartney, Joel Troxell.

A steam heating plant was recently installed to be followed soon with electric lights in church and parsonage.

Miss Mabel Edna Duer, of Apollo, Pa., November 1, 1916, assumed the responsible position of pastor's wife and helper.

First Evangelical Lutheran Church

COALPORT, PA.

At a meeting held in Coalport on March 7, 1886, presided over by Rev. Isaac Krider, of Bellwood, Pa., assisted by Rev. D. R. P. Barry, of Huntingdon, Pa., an organization of the First Evangelical Lutheran Church was effected with the following members: John S. Gift, Amanda Gift, George W. Clauss, Jacob D. Rapp, Susan M. Rapp, Laura Thompson, Alexander Miller, Middie Heverly, Catharine Gunn, William Wheeler, Catharine Wheeler, Martin Mulholem.

The following officers of the congregation were elected: Jacob Rapp, Alexander Miller, John S. Gift, Simon J. Arnold and George W. Clauss, secretary of the council.

Early in the summer of 1887, the church council purchased a lot from Thomas H. Lord and wife, for the sum of $225, for the purpose of erecting a church thereon. The following building committee was appointed: Rev. Isaac Krider, J. D. Rapp, J. S. Gift, G. W. Clauss and S. J. Arnold.

On October 2, 1887, the corner-stone was laid by Rev Krider,

assisted by Rev. D. R. P. Barry, of Altoona, Pa. The marble corner-stone was donated by C. W. Sausser, of Tyrone, Pa.

On August 19, 1888, services were held in the new Lutheran church at Coalport for the first time. Rev. S. Domer, D.D., of Washington, D. C., preached the sermon. September 30, 1888, the church was dedicated. Rev. J. H. Menges, of Philadelphia, Pa., preached the dedicatory sermon. The building cost $1,900, of which $600 was yet needed. This amount was soon raised.

On May 18, 1890, a meeting was called to be held in the First Lutheran Church at Coalport for the purpose of organizing

FIRST LUTHERAN CHURCH, COALPORT, PA.

a new joint council of the Coalport and Glasgow councils, as the Bellwood pastorate was divided to take effect June 1, 1890. The new pastorate consisted of Glasgow, Coalport, Blandburg and Van Ormer.

The following is the pastoral succession: Rev. Isaac Krider, 1881; Rev. J. P. Schnure, 1890; Rev. W. M. Spangler, 1892; Rev. A. A. Kerlin, 1894; Rev. W. J. Wagner, 1897; Rev. W. O. Ibach, 1903; Rev. W. L. Leisher, 1908; Rev. J. W. Lingle, 1911; Rev. H. H. Flick, Jr., 1913.

The officers of the First Evangelical Lutheran congregation

at present are: J. S. Gift, P. C. Gates, B. C. Shaffer, Torance H. Gift.

The Evangelical Lutheran Church of Blandburg, Pa.

The Blandburg Evangelical Lutheran Church is the third oldest in the present Glasgow pastorate. Located in the town of Blandburg, Pa., Cambria County, on the Bellwood Division, Pennsylvania Railroad, three miles south of Glasgow, Pa. The ground on which the church stands was donated by Mr. Fred Bland, Sr., now a member of the Lutheran church at Tyrone, Pa. The cornerstone was laid in September, 1890, Rev. J. B. Schnure, officiating. The church was finished and dedicated on October 11, 1891. Rev. B. B. Collins preached the dedicatory sermon. The following ministers were also present and took part in the services: Rev. J. P. Schnure and Rev. Isaac Krider.

This congregation was organized April 16, 1893, with the following members, by Rev. W. M. Spangler, who was then pastor of the Glasgow pastorate: Fred Bland, Sr., Mrs. Anna Bland, Mrs. Agnus McMahon, J. F. Gilmore, Sr., James Tait, Mrs. Christina Tait, Mrs. Catharine Russell, Mrs. Priscilla McHugh, Mrs. Leah Garman, Amanda Yeckley, E. R. Langill, Mrs. Angeline Langill Mary Cann. On April 17, 1893, the following officers of the congregation were elected and installed: Fred Bland, Sr., James Tait, R. E. Langill, J. F. Gilmore, Sr.

The following is the pastoral succession: Rev. Isaac Krider, 1881; Rev. J. P. Schnure, 1890.

Pastoral succession since the organization: Rev. W. M. Spangler, 1892; Rev. A. A. Kerlin, 1894; Rev. W. J. Wagner, 1897; Rev. W. O. Ibach, 1903; Rev. W. L. Leisher, 1908; Rev. J. W. Lingle, 1911; Rev. H. H. Flick, Jr., 1913. The officers at present are: J. A. Glasgow, G. W. Clauss, A. C. Lovell, J. M. Metzger, H. E. Davis, Clair Troxell, E. A. Woods, Allen Troxell and Lloyd Troxell, secretary of the joint council.

A new church will soon be an absolute necessity, as the congregation has outgrown the capacity of the present one. As the membership includes men and women of intelligence and foresight, it is thought that this very desirable result may soon be accomplished. It has a well-organized Sunday school, an active Young People's Society, also an active Ladies' Aid Society.

This young organization seems full of life and is growing in membership and influence. The outlook is very promising.

Trinity Evangelical Lutheran Church, Van Ormer, Pa.

This youngest congregation in the Glasgow pastorate is located in the village of Van Ormer, Pa., Cambria County, on the Cresson and Irvona Branch, Pennsylvania Railroad, four miles west of Glasgow, Pa.

Trinity congregation was organized July 7, 1908, by Rev. Chas. E. Keller, of Roaring Spring, Pa., assisted by his son, Rev. Ed. L. Keller, a student of the Theological Seminary at Gettysburg, Pa., the following members entering the organization: Mrs. Rebecca Beers, H. W. Beers, Mrs. Mary Beers, Mrs. Lettie Beers, Mrs. Jennie Coy, Ruth Coy, J. B. McManamy, Mrs. Margaret McManamy, Arthur Rutter, Mrs. Ada Rutter, Tillie Kuhn, Mrs. Viola Troxell, Dessie Troxell, Grace Troxell, Ray Troxell, Clifford Troxell, Banks Troxell, Joseph Troxell and Floyd Troxell.

The following officers of the congregation were elected and installed: H. W. Beers, J. B. McManamy, Arthur Rutter, Banks Troxell.

The members of this young congregation worship in the Van Ormer Hall. Since Trinity has become a part of the charge and has enjoyed the regular ministrations of a pastor, it has grown and the outlook is very promising. We are looking forward to a church building with the hope that this may soon be realized. The membership includes good material which, with earnest consecration to God, can do much for the extension of His kingdom.

The parsonage is located in Glasgow, Pa., Cambria County, on the Bellwood Division, Pennsylvania Railroad, fifteen miles north of Bellwood, Pa., and is quite a desirable and pleasant home for the pastor. The Ladies' Aid Society has been very helpful, having recently made extensive improvements in the parsonage by painting and installing steam heat. The church here was greatly improved recently by painting the exterior. The walls and ceiling of the auditorium and of the Sunday school were papered and new carpets placed in the auditorium and

Sunday school room. The old church that was built in 1860 is still standing and used as a social hall. "The Willing Workers," an organized Sunday school class, recently made improvements in its interior and secured a piano for it.

The growth of the membership during the present pastorate has been 150, and the future seems full of encouragement for the charge.

ZION LUTHERAN CHURCH

HOLLIDAYSBURG, PA.

Rev. J. F. Seebach, Pastor

The history of Zion Lutheran Church, Hollidaysburg, is closely connected with the development of Lutheranism in this region. When Rev. Frederick Haas came into Huntingdon County, of which Blair County was then a part, "he missionated throughout the whole county—but especially labored in the western part." "He, on his way to Newry, stopped and preached at Frankstown, as this place at that time was rather a noted place on the road from Harrisburg to Fort Pitt (Pittsburgh), running through Huntingdon, Frankstown and Newry across the Alleghany Mountains to Johnstown." Rev. Haas continued in service in this region from 1804 until his resignation on February 7, 1815. Separate records of his service on behalf of the newly organized congregation at Frankstown in all likelihood never existed; even his first name was not to be found in any records or traditions in this portion of his field of labor.

The next one mentioned in connection with the pastorate of Frankstown congregation was John G. Schmick, who, while still a student under Rev. Peter Schindel, Sr., of Sunbury, also supplied this congregation with preaching. Frankstown is one of the congregations which, in 1817, gave a call to Mr. Schmick, and sent it to Synod for ratification. Schmick, however, did not pass his examinations; but, because of the great scarcity of ministers in those days, he was allowed "to supply the congregation," and "in 1818 he received a catechist's license and continued to preach to this congregation until 1824."

It is to be feared that Mr. Schmick was neither a diligent student nor an earnest pastor. Nevertheless, "in 1823 this congregation, with a number of others, sent a letter to Synod certifying to the good character of Mr. Schmick, and he was ordained." Whatever reason arose for their sudden change of mind is not recorded, but "in 1824 this and the Alleghany Furnace congregations dismissed Rev. Schmick and sent a petition to the Pennsylvania Ministerium . . . praying that Rev. George A. Reichert might be permitted to become their pastor."

With the ministry of Rev. G. A. Reichert, the first known record of the Frankstown congregation began to be kept. On the first page of this original record, now in possession of the Hollidaysburg congregation, may yet be discerned in his handwriting, in mingled German and English, the inscription, "Kirchen-buch der evangelisch christlichen Gemeinde in Frankstown, Huntingdon County, Staat Pennsylvanien," while on the following page he indicates his term of service from July 1, 1824, to July 1, 1827, noting also that during these years he crossed the mountains from Indiana, Indiana County, on horseback to serve this and the Alleghany Furnace congregation. At his first communion, August 10, 1824, six persons communed, and on April 1, 1825, he confirmed eighteen persons, among whom were to be found some of the original members of the Hollidaysburg congregation, soon to be organized in that thriving hamlet.

November 1, 1828, Rev. Jacob Martin took charge of the Williamsburg pastorate, to which, in the meantime, Frankstown had connected itself. It was during the ministry of this remarkable man that the Hollidaysburg congregation was organized. Hollidaysburg had begun to outstrip Frankstown in importance, because it had become the eastern terminus of the celebrated Pennsylvania canal system across the Alleghanies, and lay at the foot of the planes. Heretofore the Lutherans at Hollidaysburg belonged to the Frankstown congregation; now they sought the privilege of services of their own.

Just when these services began is uncertain, but it is thought that Rev. Jacob Martin began preaching in Hollidaysburg in the fall of 1832, about the time he stopped serving Newry and Alleghany Furnace, and that he preached here every two weeks in the afternoon. The date of the formal organization of the

congregation at Hollidaysburg has not been preserved; during this time the two congregations were considered as one.

In the meantime a Mr. Garber, one of the Hollidaysburg Lutherans, donated two lots to the congregation on what is now Spruce Street. The plot was not well located, but the congregation was disposed to make the best of its opportunity. On May 27, 1838, the corner-stone of their first church was laid, and the congregation proceeded with its building.

During this time Rev. Jacob Martin had resigned from the Williamsburg charge on account of insufficient support, but before he left he came to an "understanding with the Frankstown congregation, now commonly called the Hollidaysburg congregation, that as soon as the church at Hollidaysburg was finished he was to return and be their pastor." He returned in time to conduct the dedication services of the new church, which were held December 1, 1839, being assisted by Rev. W. Gibson of Bedford and Rev. Charles G. Guenther of Newry.

The growth of the Hollidaysburg congregation under the ministrations of Rev. Jacob Martin was both rapid and stable, but the original congregation at Frankstown had as rapidly decayed. On December 18, 1844, Rev. Jacob Martin held the last communion for the old congregation, because "some of the older members and those living east of that place still hung to the old church" and desired it. From that time on Hollidaysburg became the sole heir to the rich spiritual legacy of the old Frankstown congregation.

It was in the pastorate of Rev. Jacob Martin that the Alleghany Synod was organized, and its first sessions were held in the old Hollidaysburg church. A full account of this organization is given elsewhere in these pages.

Serious difficulties clouded the last years of the ministry of Rev. Jacob Martin in the Hollidaysburg charge. They were caused by an extreme revivalistic outbreak introduced by Rev. J. Simon, lately elected to the Newry pastorate. A number of the Hollidaysburg members living in the direction of Newry attended the services there, and then called upon their pastor to hold similar meetings. Rev. Jacob Martin refused to do so, and called upon himself the reproach of being "an unconverted preacher, opposed to vital godliness."

The dissension increased when Rev. Jacob Martin, who had been elected president of Alleghany Synod, June 1, 1843, called upon all licentiates to conform to Lutheran usage, and admonished Rev. J. Simon to correct his practice. The only result of this, locally, was to call forth the unmeasured condemnation of "Rev. Martin, the unconverted preacher, who dared to admonish their converted preacher." In the Synod the controversy proceeded until the Newry pastorate was declared vacant, and Rev. J. Simon was dropped; in the Hollidaysburg congregation it brought about the resignation of Rev. Jacob Martin on March 1, 1846.

During the confusion that followed, and in a way that has never been properly recorded, Rev. Peter Anstadt became the pastor at Hollidaysburg. The date of his entrance upon the work is not given; but since he always spoke to his son (afterward a pastor of the same congregation) of Hollidaysburg as his first charge, it is assumed that he entered upon the work after his graduation from Seminary. He resigned on April 1, 1848.

Meanwhile, Rev. Jacob Martin was evidently seeking vindication for himself through his many friends in the Hollidaysburg charge. It was unfortunate and ill-advised for both pastor and people, but it succeeded in bringing about his return before August 10, 1848, only to end, by the intervention of Synod, with his final resignation in May, 1849.

The real labors of Rev. Jacob Martin can best be estimated by comparing the following figures: When he took charge of the churches in this region, from Williamsburg as a centre (in 1828), he reported six congregations and ninety communicants; when he resigned from Hollidaysburg, in 1840, "his original charge had become four charges, and the weakest one had over 200 communicants." The total of his ministerial acts during the years recorded here consisted of 1,169 infant baptisms, 1,003 new members and 206 losses. When we consider the smallness of his beginning and the difficulties encountered because of his evil predecessor, Schmick, it must be acknowledged as a remarkable feat to have developed four charges, built three good churches, repaired another at more than the original cost, and to have developed the congregation he served longest (Hollidaysburg) to the strength of 335 communicants. Rev. Jacob Martin

deserves a wider recognition as "the father of the Lutheran Church in Blair County."

Rev. Lloyd Knight became pastor at Hollidaysburg on June 27, 1849. "During his ministry the debt resting on the old church was paid off." The growing congregation also called for a new church, and on January 6, 1853, the ground on which the present church stands was purchased for $1,300. The corner-stone of the new church was laid on June 4, 1853, and dedicated June 4, 1854. The building, church and parsonage together, cost nearly $8,000. Dr. F. W. Conrad, who was present when the church was dedicated, declared at the time that it marked "a great advance on the building of churches, especially for the Lutheran Church."

It was during this pastorate that the Hungarian patriot, Louis Kossuth, visited Hollidaysburg and worshiped in the old church, saying, "I am a Lutheran, and I want to attend my Church."

In his ministry of over twelve years, Rev. Lloyd Knight received 486 members into the church. He resigned on February 2, 1862. His final parochial report indicates a considerable reduction in membership, presumably due to the difficulties of his later years as pastor.

Rev. Daniel Shindler took charge of the Hollidaysburg pastorate on April 1, 1862. His term of service covered the more critical years of the Civil War, and the political and sectional differences that pervaded various portions of the North manifested themselves to some extent here. The uncompromising attitude of this pastor, and his prophetic thunderings upon the issues of the day, created constant friction, and thus delayed the re-entrance of harmony into the operations of the church. Another cause of trouble, however, during this pastorate, was the strict conception of church government in operation. The official Minutes of this period are filled with the citations of members to answer charges concerning their conduct and demeanor; and the results noted furnish an illuminating commentary on the strict interpretation of church discipline. During this pastorate two attempts were made by the German Lutheran pastors of Altoona to organize a German congregation in Hollidaysburg, but without success. Rev. Daniel Shindler

resigned on June 1, 1865.

He was succeeded one month later, July 1, 1865, by Rev. Charles L. Ehrenfeld, whose ministry in this congregation continued until April 1, 1871. During this pastorate a plot of ground in the rear of the church property was purchased to be used for hitching the teams of the country members. It is still in use for that purpose.

Rev. David L. Ryder followed Rev. C. L. Ehrenfeld as pastor of this charge, entering upon his duties on January 21, 1872. The deep impress made by this godly man upon the Hollidaysburg congregation is still quite noticeable, and his memory dwells tenderly in the hearts of the older members of the church. During his administration the church building was repaired and remodeled, at a cost of $7,524, a sum equal to the original cost of the building. Mr. Ryder was also instrumental in organizing, in the fall of 1878, a Woman's Home and Foreign Missionary Society in this congregation—the first in the Alleghany Synod and one of the first in the General Synod.

In the latter years of Rev. D. L. Ryder's pastorate the Lutherans living in the vicinity of Frankstown began to agitate for the re-establishment of a congregation in connection with the old church. Their request was complied with, and a congregation of thirty-four members, under the name of the "Geeseytown Evangelical Lutheran Church," was organized on February 2, 1883, but it was carried as a part of the Hollidaysburg charge. During the winter of 1883-4, Mr. Ryder's health "became so impaired that the congregation gave him a vacation, and he went to his relations in Washington County, Pa., and never returned. He died on May 17, 1884."

Rev. E. B. Killinger assumed the pastorate at Hollidaysburg on September 1, 1884. In the meantime the church at Geeseytown, whose corner-stone was laid on August 10, 1883, had been completed, and it was dedicated on June 14, 1885, by Rev. E. B. Killinger, who was assisted by Rev. J. H. Menges, of Philadelphia. During this pastorate a new pipe organ was purchased at a cost of $1,713, and dedicated on July 11, 1886. The Excelsior Missionary Society was likewise organized in February of the same year. Rev. E. B. Killinger resigned on November 1, 1886.

The following April 1, 1887, Rev. W. A. Shipman took charge

of the Hollidaysburg pastorate. Sometime in 1888 steps were taken to sever the relations between the Hollidaysburg and Geeseytown congregations, and permission for the same was granted by Synod. Mr. Shipman thereupon resigned as pastor of the Geeseytown congregation on March 1, 1889, but continued with the Hollidaysburg congregation. In the same year the Light-bearers' Mission Band was organized by Miss Margie Tierney, who, as Mrs. C. H. Reed, has continued at the head of the organization to the present day.

On August 24, 1890, Rev. T. F. Reeser became pastor of the Hollidaysburg charge. For some unknown reason no records of this pastorate exist, so little can be said of the work accomplished under his administration, except that the congregation prospered quietly. The pastorate of Rev. T. F. Reeser ended tragically with his death by drowning on September 4, 1896.

One who was in a measure a son of the congregation became the next pastor. On December 1, 1896, Rev. W. W. Anstadt, whose father held his first charge here, assumed the Hollidaysburg pastorate. During his long pastorate—one of the longest in the history of the congregation—many improvements were made upon parsonage and church, including new heating apparatus, electric lighting, roofing and painting, redecorating and refurnishing of the church. During this pastorate the Unangst Missionary Society was organized for the younger girls, making the fourth society established for missionary purposes, all of which continue in active and efficient service. In September, 1906, the old pew-rent system was abandoned for free sittings. Rev. W. W. Anstadt resigned on April 1, 1907.

He was succeeded, October 27, 1907, by Rev. Thomas Reisch, under whom the Hollidaysburg congregation began new advances in development. The congregation grew rapidly in size, due partly to the establishment of the new railroad classification yards, which drew a large Lutheran element from the surrounding territory. Other favorable circumstances were also pressed into service by this vigorous and effective pastor. During his administration the folding partitions were placed in the Sunday school and the erection of a primary building was begun. Rev. T. Reisch completed his pastorate August 31, 1912.

The present pastor, Rev. Julius F. Seebach, took charge of the

Hollidaysburg congregation on January 1, 1913. During this pastorate the primary building was completed and dedicated to its proper service, and plans have been adopted looking forward to the building of a much-needed new church. This congregation has gone on steadily, showing its advance not only by an active membership of nearly 700, but also by its increase in benevolence from a total benevolence ten years ago of less than $500 to more than $2,200 during the current year. This has been the product of an efficient missionary organization of the church and a devoted membership, among whom may be found the descendants of many of the original members of the church.

TRINITY EVANGELICAL LUTHERAN CHURCH

JUNIATA, PA.

Rev. S. J. Taylor, D.D., Pastor

Trinity Evangelical Lutheran Church, Juniata, Pa., is the fruitage of a heart hunger among the Christian people of Belleview, now known as Juniata, for a church in which to worship God. In July, 1885, a meeting of the members of all denominations was called to meet at the home of Mr. H. A. Boyles. At this meeting an organization, known as the Belleview Association, was formed for the purpose of raising money to build a chapel. To fill the offices created, the Association elected the following persons: President, D. L. Goodman; secretary, Mrs. D. B. Norris; treasurer, John Munhollen.

The two festivals held in July and September of 1885 netted the Association $71 and $103 respectively.

The Belleview Association, having concluded to erect a union chapel, asked Rev. J. J. Kerr, pastor of the Fourth Lutheran Church, Altoona, Pa., and much interested in the religious development of Juniata, to lead in the work of founding a chapel. Rev. Kerr not being favorable to union churches, suggested that the building be a Lutheran church, in name and title, but to be used as a union chapel, until such time as a local Lutheran congregation might require exclusive use of it. The proposition was accepted by the people without a written condition or terms. The promoters of the cause called a meeting for May 30, 1886.

The meeting was held on a lot at the corner of Third Avenue and Seventh Street. At this meeting subscriptions for a new church were taken and a building committee was appointed, as follows: D. B. Norris, H. A. Boyles, William B. Emfield. The corner-stone of the new church was laid on July 4, and the church was dedicated by Rev. J. J. Kerr, October 31, 1886. The church was a neat frame building, 36 by 54 feet. The lot, building and furniture cost $2,200. On January 3, 1887, Rev. Kerr formally organized Trinity Lutheran with thirty-seven charter members.

The records respecting the organization of a Sunday school at Belleview seem to be lost. In January, 1887, Rev. Kerr reported a union Sunday school with thirteen teachers and 127 scholars, with contributions of $301.

St. John's Evangelical Lutheran Church, East Juniata, is a child of Trinity, Juniata, Pa. Messrs. Elmer Yohn and N. Frank Arble, members of Trinity, organized a Sunday school in Fair City, later known as East Altoona, and now known as East Juniata. The Sunday school organized by these brethren and nurtured by the pastors of Trinity, Juniata, developed into St. John's Evangelical Lutheran Church, the corner-stone of which was laid July 5, 1903. Mr. A. C. Sorrick, of Trinity, was active in the founding of St. John's.

The growth of Trinity has been steady without anything phenomenal in the course of her history. Having, however, outgrown the place and conditions of Third Avenue and Seventh Street, on March 11, 1906, ground was broken for the new Trinity at the corner of Fifth Avenue and Sixth Street. On June 10, 1906, the corner-stone was laid by the pastor, Rev. H. E. Wieand. On February 24, 1907, the last service was held in the old church, corner of Third Avenue and Seventh Street, and on March 10, 1907, the first service was held in the Sunday school room of the new Trinity. The new church and parsonage—a combined structure—is a very complete plant and well located. Rev. H. E. Wieand was the pastor, under whose ministry the church steadily grew until a new church became a necessity.

The following ministers have been pastors of Trinity Church: Rev. J. J. Kerr, January 3, 1887, to December 31, 1888; Rev. J. R. Williams, January 24, 1889, to December 31, 1890; Rev.

L. S. Black, July 5, 1891, to April 2, 1893; Rev. B. S. Dise, April 9, 1893, to October 1, 1896; Rev. S. F. Greenhoe, January 3, 1897, to December 31, 1900; Rev. H. E. Wieand, June 2, 1908, to April 1, 1911; Rev. W. H. Fahs, April 1, 1911, to September 1, 1911; Rev. S. J. Taylor, D.D., November 19, 1911 to —.

KARTHAUS CHARGE

Rev. H. L. Thomas, Pastor

(HISTORY IN PART BY REV. B. S. DISE)

Karthaus claims the honor of having the first Lutheran minister in Clearfield County, Pa., in the person of Rev. F. W. Gaissenhainer, D.D., of New York City, who moved here about April 1, 1814, on account of ill health; he also came to look after the coal interests of some relatives, and while here, shepherded the Lutheran flock in the community. He moved to Chester County in 1818. He was one of the leading men of his day in the Lutheran Church. In the Ministerium, he served on the committees concerning the introduction of English into the St. Michael's Church, Philadelphia, and the establishment of the Franklin College, Lancaster. He was a fraternal delegate to the New York Synod in 1820. He was one of the six delegates to organize the General Synod in 1820, and one of the five to attend the session of 1821. The following ministered to the people of this charge as pastors: 1814-1818, F. W. Gaissenhainer, D.D.; 1818, C. F. Heyer; 1822, George A. Reichert; 1824, A. H. Lochman, D.D., and Nicholas J. Stroh; 1826, N. G. Sharretts; 1828, Daniel Heilig and Gustavius Schultze; 1833, George Leiter; 1834, Rev. Keyl and Rev. Brown; 1835, George A. Reichert and C. F. Heyer; 1838, A. Babb, D.D.; 1840-1841, John Willox; 1843-1845, John G. Donmeyer; 1845-1847, John A. Nuner; 1847, P. P. Lane; 1853-1857, P. S. Nellis; 1857-1860, C. A. Fetzer; 1860-1862, John A. Nuner; 1864, J. M. Emerson; 1869-1872, Samuel Croft, M.D.; 1874-1876, P. B. Sherk; 1878-1887, George W. Stroup; 1888-1890, B. S. Dise; 1893, L. H. W. Kline; 1894-1899, R. F. Hassinger; 1899-1902, S. V. Dye; 1903-1907, I. P. Hawkins; 1910-1912, George W. Stroup; 1916, H. L. Thomas.

PIONEERS

George Philip Guelich, the ancestor of many people in Clearfield County, and a staunch Lutheran, had reached this place in 1811. John Reiter, Jr., came with Rev. Dr. Gaissenhainer in 1814; and Peter A. Karthaus and J. F. W. Schnars came in 1815.

The Pennsylvania Ministerium was sending out traveling missionaries for two or three months in the summer, in these times. These occasionally visited Venango, Crawford and Erie Counties; but on account of the Lewis robber bands, did not go through Clearfield and Center Counties.

TRINITY LUTHERAN CHURCH, KARTHAUS, PA.

In 1818, Rev. C. F. Heyer, afterward known as a pioneer in the foreign field, passed through here on his way to the above-named counties, but we have no record of his preaching here.

In 1822, Rev. George A. Reichert visited Karthaus and other places in the county, and established three congregations in Indiana County.

In 1824, Revs. A. H. Lochman, D.D., and N. J. Stroh started as missionaries to this part of the State, and in 1825 reported

having preached seventy-eight times, catechised and confirmed eighty, and called attention to congregations at Alleghany, Philipsburg, Oldtown (Clearfield), and Curwensville. Surely these men, being from the same Synod as Dr. Gaissenhainer, would know something about Karthaus and also preach here.

In 1825, the West Pennsylvania Synod was organized, and after hearing the pleadings of the Clearfield County Lutherans for pastors again and again, with the brethren Guelich and Schnars and others appearing before Synod, they finally heard them, when Father Guelich offered a ten-acre lot for church and

THE "OAK HILL" LUTHERAN CHURCH

parsonage, in 1832. At last, in 1841, their prayers were answered, and Rev. John Willox moved to Karthaus. But they needed German services, so in 1843 Rev. John G. Donmeyer became their pastor.

ORGANIZATIONS

For forty years this people were without church organization and often pastorless.

Not until February 4, 1854, under Rev. P. S. Nellis, did they effect a permanent organization. Sixty-six members enrolled in

the Mt. Carmel Lutheran Church of Clearfield County, besides nineteen living at Snow Shoe, Center County. Church officers were elected. All these eighty-five charter members have passed away, some just within a few years, and all living to good ages.

BUILDINGS

In 1854, the ten-acre lot given by George Arcularius was cleared, a building committee was appointed to build a parsonage, where also services could be held; for some of these pioneer preachers, up to this date, preached in nearly every schoolhouse in the county.

In 1859, under Rev. C. A. Fetzer, it was voted to change the location for the church building, to the lot donated by J. F. W. Schnars in Covington Township, along the Clearfield Pike. In 1864, the ten-acre lot was sold.

But not till August 14, 1869, was the corner-stone laid for the new church, by Rev. Samuel Croft, M.D., pastor of the congregation.

The members living at Oak Hill withdrew in January, 1870. They built their own church that same year. While the church was being built, the major part of the congregation united with the Joint Synod of Ohio; but after a few years they returned to the General Synod.

In 1871, the parsonage was built at Keewaydin, alongside of the St. John's Church.

In 1878, Rev. George W. Stroup arranged for preaching in the schoolhouse at Germania, near Snow Shoe, in Center County. He also held services at Pine Glen and at Three Runs or Pottersdale, in Clearfield County.

In 1885, he began the erection of the first church in Karthaus, but it was not completed until in 1889, by Rev. B. S. Dise, who also formed an organization at Pine Glen, in Center County.

The second church in Karthaus was built in 1900, by Rev. George W. Stroup, at a cost of about $2,300. Size of church is 28 by 44 feet, made of building brick. Building committee: W. P. Potter, James Schnars, J. F. Reiter and Jno. Gross. Debt against church is $350.

The charge now (1917) consists of three congregations only, all in Clearfield County—St. John's at Keewaydin, Oak Hill, and

Karthaus, and served by Rev. H. L. Thomas. Superintendents of Sunday schools are: W. J. Kopp, *Oak Hill;* J. L. Woodling, *Karthaus;* Haskell G. Kunes, *Keewaydin.*

LAYMEN

In addition to the large number of ministers who labored in this large field, the work was prospered much by men like George Philip Guelich, J. F. W. Schnars, Joseph Yothers, Sr., John Reiter, Jr., Solomon Maurer, George Emerick, Christian Brown, Godfrey Fisher, William J. Kopp, William Schnars, J. L. Wood-

ST. JOHN'S LUTHERAN CHURCH, KEEWAYDIN, PA.

ling, J. L. Hertlein, William Hoffer, John Viehdorfer, Sebastian Fisher, and many others who, with the faithful women by their side, have labored hard and prayed much, and the Lord gave success to their hands. This charge has sent men and women out everywhere to honor God and bless humanity, and has the distinction of having given a deaconess, Miss Laura Gilliland, to the African mission field.

The charge is receiving at present the annual free gift of $200 towards the support of the pastor from the First Church of Johnstown.